Consequences of Debasing the Auliya-Allah



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FOREWORD

It is remarkable to see how perfectly Islam laid out the rights of everything in this world; the rights of the Creator and the creation. The way Islam has demarcated the rights of the Creator and the creation and emphasized its importance is something that cannot be denied by anyone but a bigot. The Blessed Prophet ﷺ, in his last address at *hajjat-ul-wida*, covered this topic by his instruction, "May those present pass it on to the absent". One of the main points he discussed during his last address was respecting our Muslim brethren. When the rights of a Muslim brother are so important, one can only imagine the importance of forewarning people about slighting the Auliya-Allah.

Today, every *mumin* is aware of the way religious and ethical bulwarks of Islam are being desecrated. By degrading the status of the Auliya-Allah, their enemies are minimizing the works and lives of the Auliya-Allah. Though unaware, such degradation puts such people under the curse of Allah ﷻ and endangers their iman. It is thus important for someone to inform them of the consequences of their dangerous habit of slighting the Auliya-Allah ﷺ. May Allah ﷻ grant the best returns upon Dr. Ismail Memon (*khalifah* of Hazrat Sheikh Zakariya), who has collected the most informative, beneficial writings of the scholars and laid them out herein and taken the burden upon himself to curb this problem. May Allah ﷻ make this booklet a beneficial guide for everyone and may Allah ﷻ save the Ummah from the *fitna* of this world.

-Mufti Ahmed Khanpuri

بسم الله الرحمن الرحيم
نحمده و نصلي على رسوله الكريم

INTRODUCTION

Our love for the Auliya-Allah is dwindling as a result of our misdeeds. In the past, it was the People of the Book who spurned their elders. Some were cursed by Allah ﷻ for abusing and murdering their elders while others condoned this by including the Old Testament (the book of the *Yahud*) in their book. The former was obstinate and refused to negotiate anything in lieu of submitting to their desires and following their *nafs* (ego). Allah ﷻ says in the Qur'an:

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلاَّ بِحَبْلٍ مِّنْ اللّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآؤُوا بِغَضَبٍ مِّنَ اللّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللّهِ وَيَقْتُلُونَ الأَنبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ

Humiliation is put over them wherever they may be, except when under a covenant (of protection) from Allah. And from men, they have drawn on themselves the Wrath of Allah and destruction is put over them because they rejected the signs of Allah and wrongfully killed the Prophets. They did this because they disobeyed (Allah) and transgressed beyond bounds. (Al-Imran: 112)

In another ayah, Allah ﷻ warns:

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ

O people of the Scripture!, Why do you disbelieve in the Ayat of Allah, while you (yourselves) bear witness (to their truth)? (Ahzab: 69)

Furthermore, He reminds us:

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. (Al-Maidah: 78)

Unfortunately, Muslims today are fascinated with the lifestyles of the *Yahud* and *Nasara.* This leaves us with a crippling mindset in which we never see any good in our *Deen* and nothing but good in the ways of the *Yahud* and the *Nasara.* By following them, we have acquired the same trait of contempt for our elders.

Many so-called thinkers and minions who have surrendered themselves to others besides Allah ﷻ and his Blessed Prophet ﷺ, often in the name of freedom of speech or free-thinking, criticize and slander the Sahaba, the *mujtahideen*, the *muhaditheen*, and the Auliya-Allah. They have mounted a ruthless campaign to eliminate the sanctity of the Auliya-Allah ﷺ, and to arouse suspicions and contempt of them so much so that it is hard to protect one's *iman* (faith) in this day and age.

In this booklet, we have emphasized the significance of this subject, explained the definition of the Auliya-Allah, and the value of loving them; additionally, we emphasize the importance of resisting slander, uttering disrespectful remarks, and saying whatever comes to mind about the Auliya-Ullah. The consequence of such vileness could present itself in a way that endangers one's *iman*. It invites the curse of Allah ﷻ and sinks one to a level of extreme wretchedness in this world.

We have also narrated some incidents of people who hurt the Auliya-Allah and who suffered for their calumniation in this world. We have chosen only a few from among many thousands of such incidents, which can be read in history books. Even today, such incidents still transpire. With a little attentiveness to the details of modern society, one will notice this phenomenon is a rather regular occurrence, which parallels the increasing levels of irreverence towards our elders.

As you read this booklet, keep in mind that the Auliya-Allah are strict followers of the Sunnah of the Blessed Prophet ﷺ and accordingly, forgive and forget when people hurt them. They are people who love the creation of Allah ﷻ. Sometimes, however, they are antagonized in a way that grieves them, and thus are compelled to present their case in the Court of Allah ﷻ. Often, despite their silence, the wrath of Allah ﷻ descends upon the agitators.

We ask Allah ﷻ to fill our hearts with love for his beloved ones, namely the Blessed Prophet ﷺ, Sahaba Ikram ؓ, the *mujtahideen*, the Auliya-Allah, and that He blesses us with the ability to follow their path. O Allah ﷻ, we ask of you your love and the love of those whom you love.

As always, my three sons, Shaikh Mansoor, Ibrahim, and Husain, assisted me and persevered with me throughout the writing of this booklet. It would be unfair to my sincere friend, Shaikh Abdul-Muiz, if I do not thank him for putting more time and effort than myself into searching, compiling, and organizing the contents of this

booklet. May Allah ﷻ grant him the best of returns, and bestow him with an increase of knowledge and the ability to act upon it.

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TRANSLATOR'S NOTE

All praise is to Allah ﷻ, the most Beneficent the most Merciful and May the *salat* and *salam* be upon the final Prophet ﷺ his family, and his blessed companions.

The translator's true and most important responsibility is beyond the translation itself, it is to guide the reader through the book without him being entangled in the cultural and contextual barriers that exist between any two languages. How is an English reader to understand the complexities of Arabic morphology and the hardship for students in madrasas studying the science of Arabic grammar? How is a Muslim of the modern day to understand the enormous power feudal lords held in the Moghul sultanate? Of course, many of these barriers can never be overcome with even the best of translations, but a good translation certainly makes it more down to earth and relevant.

In this job, I tried to remove barriers with footnotes wherever I could without being too pedantic; although, I carry the burden of failure and feel it more so when rereading my translation of this book.

Many of the Arabic and Urdu words from the original text are italicized (not translated) because they are a part of the Muslim vocabulary and translation of these words is redundant.

I hope my Muslim brothers and sisters will benefit from this book and vow they will never criticize, from their heart or tongue, the Auliya-Allah ﷻ as is the trend in the modern day. This is inviting a war with Allah ﷻ which is the worst anyone can ask for. Islam allows us the freedom to speak when someone is wrong, but just as with anything else, there are limits. Respect is a virtue, but excessiveness in it led the *Nasara* to deify Isa (as). Similarly, freedom is a virtue, but if not controlled, it can be dangerous to the *Iman* of a Muslim, especially when used negatively against the Auliya-Allah. May Allah ﷻ accept this work and make it useful for those who truly desire to learn and practice Islam in their lives.

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CHAPTER 1

AULIYAH-ALLAH AND THEIR SIGNS

ألا إن أولياء الله

لا خوف عليهم ولا هم يحزنون * الذين آمنوا

وكانوا يتقون * لهم البشرى في الحياة الدنيا وفي الآخرة

لا تبديل لكلمات الله ذلك هو الفوز

العظيم *

...Most High: Verily, no fear shall be upon the Auliya' of Allah nor shall they grieve. Those who believed (in the Oneness of Allah), and used to fear Allah much; For them are glad tidings in this life and in the Hereafter. No change can there be in the Words of Allah; this is indeed the supreme success (Surah Yunus 10:62-64)

DEFINITION OF A WALI

The verse above is one of the many verses in which Allah speaks of His beloved servants: [illegible]. 'Auliya' is the plural of wali. This means someone who is close [illegible] of a loved and close friend [illegible] and love [illegible]. Everything that exists in this world [illegible] animals and humans. In fact, nothing is excluded from this relation [illegible]. If Allah had not willed, nothing in this world would have come into being. The reason behind the existence of everything in the world is precisely because of [illegible] relationship with Allah ﷻ.

But, the word wali does not refer to this general relationship.

بسم الله الرحمن الرحيم

ألا

إنَّ أوْلِيَاء اللّهِ

لا خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ * الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ * لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ لاَ تَبْدِيلَ لِكَلِمَاتِ اللّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ *

No doubt! Verily, no fear shall be upon the Auliya' of Allah nor shall they grieve. Those who believed (in the Oneness of Allah), and used to fear Allah much; For them are glad tidings in this life and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success. (Surah Younus: 62-64)

DEFINITION OF A *WALI*

The verse above is one of the many verses in which Allah ﷻ speaks of His accepted servants. Mufti Shafi writes, "Auliya is the plural of *wali*. *Wali* means someone who is close, a friend, or a loved one. One level of Allah's closeness and love includes everything that exists in this world, including the animals and humans. In fact, nothing is excluded from this level of love. If this level did not exist, nothing in this world would have come into being. The reason behind the existence of everything in this world is precisely because of this relationship with Allah ﷻ.

But, the word *wali* does not refer to this *wilayat* (closeness).

There is another level of this closeness, which is reserved for distinguished people. It is the level of love; and the one who reaches this level is among the Auliya-Allah. In a *hadith-al-qudsi*, the Blessed Prophet ﷺ said that Allah ﷻ says:

> My servant continues attaining closeness to me through supererogatory prayers until I begin loving him in return. And when I love him, I become his eyes with which he sees (Whatever he sees, he sees through me); I become his ears (Whatever he hears he hears through me); and I become his feet and his arms (Whatever he does, he does through me).

Essentially, this means that anything done by Allah's ﷻ servant is done for His ﷻ pleasure." Shaikh Muhammad Idris Kandlawi writes:

> Auliya-Allah are people characterized by *iman* and *taqwa*. The higher the *iman* and *taqwa* the higher the level of *wilayat* (closeness) to Allah ﷻ. In this sense, every *mumin* is a *wali*. In the terminology of the Qur'an and Sunnah, *wali* is that person who has a higher level of *iman* and *taqwa*. This is the person who is always cognizant of the greatness of Allah ﷻ and his heart is inundated with love and fear of Him ﷻ.
>
> The verse, "those who have *iman* in Allah ﷻ and *taqwa*" defines the Auliya-Allah as a people who are the friends of Allah like them ﷻ. They are enlightened with the *nur* (spiritual light) of *iman* and *taqwa*. In other words, the *wali* (who is nearly perfect in his *iman)* does not, to the utmost of his ability, ever waver in his servitude to Allah ﷻ. (*Marif-ul-Qur'an v3, p. 606*)

Mufti Muhammad Shafi *raheemullah* writes:

The Auliya-Allah and the levels of *wilayat* are endless. The highest level is of the Prophets of Allah ﷻ thus it is necessary for one who is a prophet to be a *waliyullah* first. The lowest level of this *wilayat* is what the Sufia call the level of *fana*.

In brief, once a person reaches this level, his heart is so absorbed in the remembrance of Allah ﷻ, that the love of anything else in this world cannot override it. Whomsoever he loves, he loves for the sake of Allah ﷻ. He himself plays no part in his love or hate of anything. The outcome of this is that the internal (spiritual) and external (physical) dimensions of this person are perpetually occupied in pleasing Allah ﷻ and avoiding anything that He ﷻ dislikes.

A sign of the attainment of this state is that one is incessantly in remembrance of Allah ﷻ and in adherence to the Qur'an and Sunnah. Anyone who attains these two attributes becomes a *waliyullah*. Anyone who does not possess both of these will not qualify as a *waliyullah*.

There are various levels within these two attributes (incessant remembrance of Allah ﷻ and adherence to the Qur'an and Sunnah). Because of the number of variables involved, it is difficult to figure the highest or lowest level. Based on these wide-ranging levels one will see differences in the ranks of the Auliya-Allah ﷺ.

LOVING THE AULIYA-ALLAH

Since the Auliya-Allah love Allah ﷻ, Allah ﷻ loves them in return, and He puts love for them in the hearts of His pious servants. Allah ﷻ says in the Qur'an:

إنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدّاً

Verily those who bring *iman* in Allah and do pious deeds, Allah will put in the hearts of others love for them. (Surah Maryam: 96)

Shah Abdul Qadir *raheemullah* writes in the commentary of this ayah, "The meaning of this is that Allah ﷻ will love them or He will put love in their hearts for Him or He will put love in the heart of the people for them." (*Mauzihul-Qur'an*)

Mufti Shafi writes, "It is in the essence of *iman* and good deeds, when they are fully achieved and realized, that they create affinity amongst the pious *mu'mineen.* A pious person becomes close to another who is like himself and Allah ﷻ also puts love in the hearts of others for him."

Imam Bukhari, Muslim, and Tirmizi narrate a hadith of Abu Huraira ؓ that the Blessed Prophet ﷺ said, "When Allah ﷻ loves a person, He ﷻ tells Jibreel that I love this person, I want you to love him too. Jibreel makes this announcement in the skies and all those in the skies begin loving him. Then this love descends upon the earth and all the dwellers of the earth begin loving him too."

Hiran Bin Hayyan says, "Allah ﷻ puts love in the hearts of people for the one whose rememberance of Allah ﷻ is perpetual." (*Qurtubi*)

Shaikh Idris Kandalwi *raheemullah* writes:

> One thing should be understood: the acceptance of Allah ﷻ and becoming beloved to Him are very different from being famous. The acceptance of Allah ﷻ and being beloved to Him manifests in the pious ones in that Allah ﷻ puts His love in the hearts of His humble servants for them. Slowly this love spreads and the

person becomes beloved amongst the people. Fame gained through the media or for the wrong reasons is in no way proof of acceptance by Allah ﷻ. This should be clearly understood.

RECOGNIZING THE AULIYA-ALLAH AND ALLAH'S ﷻ ORDER TO BE WITH THEM

The Auliya-Allah are permeated with the love of Allah ﷻ, and everything they do is solely for the pleasure of Allah ﷻ. Due to this, Allah ﷻ orders people of *iman* to be in their company. Allah ﷻ says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O people of *iman!* Fear Allah and be with the *sadiqeen*.
(Surah Tauba: 119)

In this ayah, Muslims are ordered to fear Allah ﷻ by being with the *sadiqeen* (truthful). Allah ﷻ uses the word *sadiqeen* to indicate that the Auliya-Allah are people who are the same in both their internal and external being. Their outer reflects their inner as much as their inner does their outer.

This definition (i.e. *sadiqeen*) of the Auliya-Allah is presented a little differently in the following hadith:

عن ابن عباس قال قال رجل يا رسول الله من أولياء الله قال الذين اذا رؤوا ذكر الله

Ibn Abbas ؓ relates that someone asked the Blessed Prophet ﷺ: "O Blessed Prophet ﷺ! Who are the Auliya-Allah?" The Blessed Prophet ﷺ replied, "They are the ones whom when seen, remind one of Allah ﷻ."
(Musnad Ahmed)

The Auliya-Allah entrust themselves to the Shariah completely, and their external and internal aspects are so strongly bonded with Allah ﷻ, that one who sees them (unless he has blackened his heart with the darkness of evil deeds), will immediately recognize him as a *waliyullah*.

Humans are inherently influenced by the people they live with. This is why Allah ﷻ informs us that in order to be loved by Him, it is essential to spend time with those whose company will help relieve us of the concerns of this *dunya*, decrease our desire for the world, and help us fear and remember Allah ﷻ.

Qadhi Thana Ullah *raheemullah* writes:

> Auliya-Allah experience closeness and an inexplicable relationship with Allah ﷻ, which makes nearness with them tantamount to closeness to Allah ﷻ. Their remembrance, likewise, reflects remembrance of Allah ﷻ. It is similar to the example of something placed in front of a mirror that gleams from the rays of sunlight. The reflection of the light rays on the mirror will reflect on the object placed in front of the mirror, but as is known, the true source of light is the sun.
>
> Allah ﷻ has empowered them to spiritually enrich others who keep their company. Their presence is a way to achieve the presence of Allah ﷻ, and to see them is to be reminded of Allah ﷻ. The one condition for the learner, however, is that he cannot be skeptical (as a skeptic cannot gain from the spiritual bounties). In the Qur'an, it is stated, "And Allah ﷻ does not guide a transgressing nation." The Blessed Prophet ﷺ also said, "I declare war upon one who makes an enemy of my *wali*." (*Tafsir-Mazhari: v5, p. 35*)

CHAPTER 2

REFRAIN FROM DISPRESPECTING THE AULIYA

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PROHIBITION OF MALICE TOWARDS THE AULIYA

We learned about the Auliya-Allah and their status in Islam from the aforementioned discussion. We also learned the importance of loving them, respecting them, and keeping their company. A person who despises them or is unmindful of his language when talking about them puts himself in a precarious situation. Either he is taking the orders of Allah ﷻ lightly or is being defiant of Him. For this reason, only two sins amount to waging war on Allah ﷻ. One is the taking or giving of interest (usury) about which Allah ﷻ says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ * فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

O you who believe! Be afraid of Allah and give up what remains (due to you) from *Riba* (usury), if you are (really) believers. And if you do not do it, then take a notice of war from Allah ﷻ and His Messenger ﷺ. But if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly. (Al-Baqarah: 278-279)

The second sin, which calls for war with Allah ﷻ, is bearing hatred towards the Auliya-Allah. Abu Hurairah ؓ narrates the Blessed Prophet ﷺ said:

قال رسول الله صلى الله عليه وسلم ان الله قال من عادى لى وليا فقد آذنته بالحرب وما تقرب الى عبدى بشئ احب الى ما افترضت عليه و ما

يزال عبدى يتقرب الى بالنوافل حتى احبه فاذا
احببته كنت سمعه الذى يسمع به و بصره الذى
يبصر به ويده التى يبطش بها ورجله التي يمشى
بها ولئن سألنى لاعطينه ولئن استعاذنى لاعيذنه
وما ترددت عن شئ انا فاعله ترددى عن نفس
المؤمن يكره الموت وانا اكره موته
(بخارى:كتاب الرقاق)

Whoever bears malice towards Allah ﷻ's *wali*, Allah ﷻ will declare war upon him. (And this is because) of all the acts of worship that I like, my servant gains most nearness to me through fulfilling the obligatory actions, then by further observing the supererogatory prayers until I start loving him. And when he becomes my beloved, then I become the ear by which he hears, the eye by which he sees, the hand by which he grasps, and the foot by which he walks. If he asks, I grant him. And if he seeks refuge (against Satan or an enemy), I grant him refuge. I never have any hesitation for anything I wish to do, except when it is time to extract the soul of a *mumin* from his body. He dislikes death (for the excruciating pain that it brings), and I dislike putting him through suffering. *(Sahih Bukhari)*

My Shaikh, Shaikh-ul-Hadith Muhammad Zakariya *raheemullah*, writes:

Ponder upon the words, "I declare war upon one who bears malice towards my *wali.*" Would anyone who prepares himself for war against Allah ﷻ be successful in this world, let alone in the hereafter?

The message of this hadith is narrated with various wordings which indicate that the Blessed Prophet ﷺ relayed this message to us in different times and in different circumstances. The

aforementioned hadith is the narration of Abu Hurairah ؓ as related in *Bukhari*.

This narration is also by Aishah ؓ, Maimuna ؓ, Muaz ؓ, Anas bin Malik ؓ, Usama bin Zaid ؓ, and Wahab Bin Munaba. In another narration it says, 'whosoever bothers my *wali*, has prepared himself for war against me.' In a different narration the words are, 'whoever ridicules my *wali*, challenges Me.'" *(Fath-ul-Bari)*

Omar ؓ once entered Masjid-an-Nabawi and saw Muaz ؓ crying by the grave of the Blessed Prophet ﷺ. Omar ؓ asked for the reason. Muaz ؓ said, "I heard something from the blessed one of this pure grave (the Blessed Prophet ﷺ) which makes me grieve, and I am crying for fear that I get involved in it. I heard the Blessed Prophet ﷺ say, 'Verily, a little showing off is *shirk* (polytheism) and he who makes an enemy of Allah's *wali*, challenges Allah ﷻ to war.'" (*Hakim*)

The Blessed Prophet ﷺ said, "Jibreel says Allah ﷻ said, 'Whoever ridicules my *wali*, challenges me to a war. My anger in this matter is like a furious lion.'" *(Durri Manthoor)*

Wahab ؓ relates, "I read in the Psalms of David the words of Allah ﷻ. He says, 'I swear by my honor and greatness, whoever ridicules my *wali* has dismounted [as if in a duel] to face me (fight with me).'" *(Durri-Manthoor)*

Allama Ibn Taimiya *raheemullah* writes:

> Allah ﷻ says in the hadith (Qudsi) of *Bukhari*: "Whoever makes an enemy of my *wali*, declares Me his enemy." In the most authentic hadith about the Auliya-Allah, the Blessed Prophet ﷺ said, "Whoever makes an enemy of the *wali* of Allah ﷻ brings himself into the battlefield (for war)."

Another hadith regarding Allah ﷻ states:

> I exact revenge for my *wali* like an angry lion because they (the Auliya-Allah) have strong faith in Allah ﷻ and are his close friends; they love what He loves, hate what He hates, are happy with what makes Him happy, are angered by what angers him, order what He orders, and refrain from whatever is prohibited by Him ﷻ.

Imam Nawawi writes in *Sharhul-Muhazzab*:

> It is narrated in *Bukhari* that Allah ﷻ said, "I declare war upon the one who troubles my *wali*." Khatib Baghdadi relates from Imam Abu Hanifah (*rahmatullahi alayh*) and Imam Shafi'i (*rahmatullahi alayh*) that "If the *fuqaha* (jurists) and *ulema* (scholars) are not the Auliyah of Allah ﷻ, then nobody is a *wali* of Allah ﷻ." Abdullah bin Abbas ؓ says, "Anyone who troubles a *faqih* troubles the Blessed Prophet ﷺ."

Hafiz Abul-Qasim Ibn Asakar advises:

> O my brother, listen to me for a minute! May He grant you and I the ways to achieve His pleasure, and may He include us amongst the people who fear Him as is His right to be feared. I have heard that backbiting of the scholars is extremely poisonous, and we know how Allah ﷻ exposes the weaknesses and faults of one who ridicules them. It is Allah's habit with those who ridicule the scholars that He exposes their secrets and with those who loosen their tongue against them that he corrupts their hearts." (Reference of Ibn Asakar obtained from the book *Belittling the Status of the Mashaikh*)

The author of *Mazahir Haqq* writes, "The declaration of war indicates an unfavorable death. It is the greatest wish of every Muslim to gain the eternal blessing of Allah ﷻ to die as a Muslim. You could only imagine how destructive a thing would be which brings about death in the state of kufr."

Ahmed Ibn Athir writes in *Jaami'-ul-Usool*:

> To be contemptuous of the *Sufia* who follow the Sunnah, destroy the *bida*, hold knowledge of the *Deen* and are pious in their actions, and who are the keepers of the esoteric meanings, is a disaster. In Islam, the threat against one who holds hard feelings against them is severe. What a dangerous position, to be in war with Allah ﷻ. It is bearable if ones ears are cut, eyes gouged, and legs and arms broken in punishment for this heinous crime, because the difficulties and pains of this world will end. If this happened to someone, at least the doors of repentance are still open, but what is one to do if he is corrupted in his *Deen*? The scholars say that aside from these two, no other sin has been recorded which incites war with Allah ﷻ. It indicates the graveness of these two sins and that a person involved in them may die in the state of kufr." (*Mirqat*)

This proves that the heart of such a person is full of defiance and sickness. The chance of this person dying a terrible death is imminent (May Allah ﷻ save us all).

Allama Saqrati writes in *Tabaqat al Kubra*:

> Imam Abu Turab Nahshabi, one of the head of the *Sufia*, says, "When any person becomes defiant of Allah ﷻ, objections and accusations against the Auliya-Allah become his habit. Meaning that a person who breaks off with Allah ﷻ becomes accustomed

to raising objections against the Auliya-Allah." (*Shariat aur Tariqat ka Talazum, p. 226-227*)

Shaikh Ali Khawas, who was amongst the well-known *mashaikh*, said:

> Save yourself from lending an ear to one who raises (without reasons) objections against the *ulema* (scholars) and the *mashaikh*. Since listening to such a person will cause you to fall from the watchful eye of Allah ﷻ, and the wrath and curse of Allah ﷻ will be upon you."

Shaikh Rashid Gangohi *raheemullah* said, "The face of those who debase the *ulema* and curse them is turned away from the *qibla* in the grave." (*Arwahi Thalatha*)

Shah Abdul Aziz *raheemullah* writes in his exegesis of the Qur'an:

> ...because of their perpetuation of evil deeds the *Yahud* were driven to *kufr* just as their perpetuation of disobedience towards the prophets led them to murder. Perpetuation of sin made them so hard on their ways that their sins no longer looked evil to them Anyone who stopped them from indulging in sin became an obstacle in their path. This culminated in the killing of their prophets, who continuously forbade them from evil, and rejecting the explicit verses of the Qur'an.
>
> The nature of sin is that it slowly depletes the faith then alters it altogether. Because of this, the scholars always warned against perpetuating sin. The sin becomes inborn and abhorrence towards anyone who oppose it takes root in the heart. The outcome of this is that a person reaches the borders of *kufr*. As a result, it has been said, "The punishment of one who makes light of the *adaab* (etiquettes) of Shariah is that he is deprived of following the Sunnah. And the punishment of one who makes light of the Sunnah is that he is deprived of the *faraid* (obligations). And the

punishment of the one who makes light of the *faraid* is that he is deprived of *ma'rifa* (deep understanding of Allah ﷻ)."

This is an extremely dangerous state of mind. One should not disdain and ignore the *adaab* of *Deen* because ignorance of one link of the chain leads one to be consecutive deprived of every link above it. And to be disdainful of those deserving of respect (e.g. the Auliya-Allah) is of course another matter altogether. You can imagine the perils of this matter when disdain of *adaab* leads to deprivation of the *faraid* and finally into *kufr*. People often take small *adaab* and sins lightly and they become negligent towards them. They do not understand that every part of *Deen* is tied to the other like the links in a chain.

The Blessed Prophet ﷺ said, "Whenever any nation adopts a *bida*, Allah ﷻ removes one Sunnah from them which does not return to them until the Day of Judgment."

The Blessed Prophet ﷺ also said, "Whenever Allah ﷻ decides to destroy a nation, He removes their *haya* (modesty). When one loses his *haya* and becomes shameless, you will see that he is despised by the people. When he reaches this level, the quality of trustworthiness will be lifted from him, he will become unreliable and you will see him swindling people in public. When he reaches this level, sympathy and mercy will be lifted from his heart and he will be ruthless with the creation. When he reaches this level, he will be accursed in the eyes of the people. When he reaches this level, you will see the rope of Islam slip away from his neck (i.e. he will turn away from Islam)."

Additionally, Rasulullah ﷺ said, "Anyone who troubles a Muslim, troubles me, and whoever troubles me, troubles Allah ﷻ. (*Jamiul-Sagheer*)

If this hadith pertains to any Muslim, what about those who are the best of Muslims? *(I'tidal fi Maratibil Rijjal).*

TORMENTING THE AULIYA-ALLAH IS A MAJOR SIN

The scholars list tormenting or troubling the Auliya-Allah as a major sin since doing so can lead to *kufr* and is foreshadowed with a dire threat. Imam Dhahabi writes in his book *Kitabul-Kabair*, "The 51st major sin is tormenting the Auliya-Allah and bearing malice against them. Allah ﷻ says:

إن الذين يؤذون الله ورسوله لعنهم الله في الدنيا والآخرة وأعد لهم عذابا مهينا* وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْماً مُّبِيناً

Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating punishment. And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin. (Ahzaab 57:58)

The Blessed Prophet ﷺ stated that Allah ﷻ said, "I have declared war upon him who makes an enemy of my *wali*." *(Bukhari)* And in another narration of *Bukhari*, "He invites Me (Allah ﷻ) to war."

The Blessed Prophet ﷺ said, "O Abu Bakr رضي الله عنه! If you incensed the poor *muhajireen* (i.e. those who migrated from Mecca) you have incensed your lord." *(Kitabul-Kabair)*

Hafiz bin Hajjar writes in his book on major sins, *Al-Zawajir An Qataratil-Kabair*, "The 65th major sin is tormenting the Auliya-Allah and making them an enemy." After this, he mentions the hadith of *Bukhari* and of the declaration of war against one who makes the Auliya-Allah his enemy. Then Hafiz bin Hajjar says:

> Reminder: Some scholars have classified this as a major sin since the dire threat is mentioned so explicitly in the Qur'an. And really, what could be a greater threat than the fact that one is inciting war with Allah ﷻ ? Nothing indeed is so damning as to declare war against Allah ﷻ, except for the person who deals in usury.

It is obvious that a person who Allah ﷻ declares His enemy can never succeed (may Allah ﷻ save us). The consequences of declaration of war against Allah ﷻ can be nothing less than dying in *kufr*. May Allah ﷻ save us from this through his infinite kindness and mercy.

Further, he writes, "I have read in the book, *Al-Khadim* by Zarkashi, that after mentioning the hadith of *Bukhari*, he writes, 'Notice that the threat issued against this person is the very same as the one who deals in usury.'"

Hafiz Ibn Asakar writes:

> O brother! May Allah ﷻ grant us the ability to perform good deeds and may He guide us on the straight path. The flesh of the scholars is extremely poisonous. It is the way of Allah ﷻ that He cuts down those who insult them and corrupts the heart of those who expose their faults. Allah ﷻ says in the Qur'an:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ
أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who conspire to evade orders beware lest a *fitnah* strike them or a painful punishment. (Surah Nur: 63)

Ali Shari' wrote a comprehensive treatise on the subject of those who make the Auliya-Allah their enemy and ridicule them. He writes in his book, *Al-Zawajir fi Tahzir min Al-Kabair*, the 51st major sin is

tormenting the Auliya-Allah and making them one's enemy. He writes:

> Auliya-Allah is the plural of *wali*. *Wali* is a person who loves Allah ﷻ and obeys Him; a *wali* is knowledgeable in *Deen* and worships in sincerity.

Ali Shari' continues narrating the same ahadith and ayah as mentioned above. In the end, he summarizes in these words:

> Making one of the Auliya-Allah an enemy, deriding them, treating them rudely, and verbally lashing at them, are all indications of the prevalence of ignorance. A sign of the Day of Judgment is when low-level and ignorant people will take positions of authority and the pious (*mutaqeen*) will be disregarded. The Blessed Prophet ﷺ said, "The Day of Judgment will not come until the lowly and vile, and those whose fathers and grandfathers were lowly and vile, are considered the most fortunate of all people.

Remember, hurting the Auliya-Allah and making them enemies are declarations of war against Allah ﷻ and a challenge to His greatness. How can those who challenge Allah ﷻ be successful?

Keeping a grudge against the Auliya-Allah is such a wicked act that it comprises a major sin. Such a person is heaving destruction upon his head, and nothing good can be expected in the outcome of a person against whom Allah ﷻ has declared war.

The Blessed Prophet ﷺ said, "The one whom Allah ﷻ befriends cannot be humiliated and no person whom Allah ﷻ makes his enemy can have any respect." (*Tirmizi*)

Shaikh Muhammad Zakariya was emphatic about loving the Auliya-Allah, staying in their company, avoiding deriding them and creating discontent in their hearts. He carried this message throughout all of his books. At one point he says, "This is one of the most sensitive and frightening matters. Whether they are *ulema*,

muhaditheen, *fuqaha*, or *Sufia*, deriding them is certainly a blasphemy. Allah ﷻ says in the Qur'an:

وَالسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And the forerunners [in the faith] among the Muhajireen and the Ansar, and those who followed them with good conduct, Allah is pleased with them and they are pleased with Him ﷻ, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the supreme success." (Surah Taubah: 100)

In *Durri Manthoor*, many ayahs and ahadith are mentioned which explain this ayah. In one of the narrations of Imam Auzai, he says Atia bin Hasan, Makhul, Ubda Bin Abi Lababa, Qasim, and others heard from a large number of Sahaba ؓ that, 'When this ayah was revealed, the Blessed Prophet ﷺ said, 'This is for my Ummah, and there is no anger after Allah ﷻ is pleased.'

Those *Sufia* who come under the definition of the hadith of *ihsan* also fall under this ayah. This subject has been explained extensively in the book *Al-I'tidaal*. Regarding this matter, I will only add that those who make a career of finding faults in scholars and are proud of it, only hurt themselves not the *ulema* they criticize. And even if they could hurt the ulema the most they could do is to deprive them of worldly things (i.e. material possessions) or dignity and respect, all of which are temporary and insignificant. Of course, this is only possible if they have power over decreasing whatever is written in their (*ulema*) destiny (which they do not). In essence, their criticism and prejudices against the *ulema* backfire on them.

The Blessed Prophet ﷺ said, 'He who does not respect our elders, is not kind to our children, and does not value our scholars, is not from amongst us.'

Some consider themselves of this Ummah; however, according to this hadith, the Blessed Prophet ﷺ wants them to have nothing to do with this Ummah. The Blessed Prophet ﷺ said, 'Those who carry the revelations (e.g. the scholars) are the *wali* of Allah ﷻ.'

Whoever declares the scholars his enemy, declares Allah ﷻ his enemy; and he who befriends them, befriends Allah ﷻ. Shaikh Abdul-Hai writes in his *Fatawa*: 'The *fuqaha* decree that one who swears at the Auliya or *ulema* due to his contempt for knowledge is a *kafir*. If there is another reason for his contempt of the scholars, he will be at the very least a fasiq or *fajir* (sinner) and will be deserving of the wrath of Allah ﷻ in this world and in the hereafter.'"

He further corroborates this with the statements of the *fuqaha*, verses of the Qur'an, and the ahadith.

BEING CAUTIOUS IN MATTERS OF THE AULIYA-ALLAH

Shaikh Zakariya writes:

> One of the helpers of Shaikh Gangohi would often have *kashf* (clairvoyance) of the graves. When my father[1] passed away he came for condolence. He sat in the cemetery for a while. Later, he came and gave me three messages from my father.
>
> First, "I am not in debt so do not worry." I was very concerned about an 8000 rupee debt my father had left behind him. The second day after his death, after consulting my uncle, Shaikh Ilyas, I sent a postcard to my father's creditors stating that my father has

[1] The late Shaikh Yahya Kandhilwi, one of the highest ranking *khulafa* of Shaikh Saharanpuri.

passed away and that I take responsibility for the amount he owed you.

At the time, my Shaikh, Shaikh Saharanpuri, was in Hijaz. He did not like what I had written to the creditors. He said it would have been better if you had written, "My father's inheritance consists of books (Shaikh Zakariya's father owned a small bookstore). Take his books instead of money to finish his debt."

The second message he sent was, "Do not worry about so and so person. It (i.e. his criticism) did not bother me but it was bad for him." This was in reference to a person who hated my father and always criticized him. I was worried he would continue his mission. But, one thing I myself witnessed was the consquences of his hate and criticisms. He was removed from his position and expelled by Shaikh Saharanpuri.

The third message was, "Be fearful of the Auliya-Allah, their crooked is also straight." I was a student and young; I could not make out how something crooked could be anything but crooked, regardless of who said it, a pious or worldly person.

Ten years later, in 1335 Hijri, I was researching for the book *Bazlul-Majhud* while I was in Madinah. My Shaikh (Shaikh Saharanpuri) sometimes received trivial complaints from people about Nazim Sahib (the dean of the madrasa[2]) concerning matters of the madrasa. I knew these people well (who wrote the letters) and, at the time I was in charge of receiving the letters that came for Hazrat.

Shaikh was always quiet about these complaints, but since I was writing on his behalf, I would respond harshly. But in Zul-Qadda

[2] Madrasa Mazaahirul-Uloom

1335, I was returning from Hijaz with Shaikh Abdul-Qadir.[3] Shaikh Saharanpuri gave him a letter to give to the Nazim (dean) which stated, "You are mistreating so and so person. Take care of him and treat him better." Abdul Qadir gave this letter in my presence to Nazim who retorted, "He writes lies, not complaints" (regarding the person who complained to Shaikh).

Shaikh Abdul-Qadir's face flushed with anger; I suddenly remembered the time I received the message from my father ('be fearful of the pious, their crooked is also straight'). I remember how I couldn't figure out what that meant. Now as I looked at Shaikh Abdul-Qadir, the reality of this advice dawned upon me. It was true, the man was a liar and wrote false complaints, and Nazim spoke the truth.

Shaikh Abdul Qadir replied, "You are right. Wrong is wrong, but remember, if the Auliya-Allah ever have a change of heart towards someone (like yourself), even if because of an erroneous complaint, it will definitely have an adverse effect on you in some way or another."

In his book, *Al-I'tidaal*, Shaikh Zakariya writes, "I always exhort those who are close to me to avoid hard feelings against the Auliya-Allah, otherwise they should stay away from me. My father also always reminded me of this."

Allama Shirani stated in *Tabaqat Kubra* regarding Imam Abu Turab Nahshabi (one of the great *Sufia)*, said, "Whenever anyone's heart becomes accustomed to rejecting and opposing Allah ﷻ, he begins castigating the Auliya-Allah; this habit becomes his friend. This means that when someone is alienated from Allah ﷻ, he becomes accustomed to castigating the Auliya-Allah."

[3] Abdul- Qadir Raipuri, *khalifah* of the renowned Shaikh Abdur-Raheem. He stayed in the service of his Shaikh for fourteen years and was known for his strictness in following the Sunnah, for his profound piety, and his humility. He passed away on August 16, 1962.

> *When someone is destined for destruction*
> *In his heart is put a flaming temptation*
> *For finding faults in the Auliyah-Allah*

Shaikh Abul Hasan Shazli, the head of the Shazli movement and one of the high-ranking *Sufia*, said:

> The Auliya-Allah have always been hounded by the most hostile people. Some of them show closeness to the Auliya-Allah yet say of other Auliya-Allah, 'How can this person be wali?' This person has no right to judge whether or not a person is a *wali* when he himself is ignorant of *wilayat*.

After a few lines, Shaikh Shazli details the problems of people who disdain the Auliya-Allah:

> The reality of some Auliya-Allah is hidden from the people because the Auliya-Allah meet with dignitaries and wealthy people. People think that if such a person was a *wali*, he would not socialize with the wealthy; instead, he would be quietly seated in some corner learning the knowledge of *Deen* and engrossed in his worship.
>
> If this objector was to save his own *iman*, he would have first asked himself whether the *wali* is meeting with the wealthy for expedient reasons or for the welfare of the Muslim masses and to protect them against their aggressions. Sometimes situations are such that it becomes incumbent for one to be politically involved (in order to serve the interests of the Muslim masses) and forbidden for them from eschewing the powerful and wealthy. (*Tabaqat*)

A point to remember is that often times the Auliya-Allah will take revenge against those who ridicule and hurt them. This becomes a major objection for shallow-minded people who assert that the Auliya-

Allah, like the average public, are incited and ridden by their emotions. It must be understood that such tactics are based on strong justifiable reasoning.

Shaikh Mirza Mazhar Jani Janna said, "Once, a woman swore at Shaikh Abdul-Ahad (the father of Shah Waliyullah). He was quiet and refused to respond. He suddenly saw the wrath of Allah ﷻ descending upon her. He immediately ordered a man sitting nearby to go and slap her. The man hesitated and the woman suddenly fell dead." Had he taken revenge and equaled matters out, it would have saved her from the revenge of Allah (swt).

There are so many incidents of this kind in the stories of the *mashaikh*. In my opinion, as I have mentioned before, this type of retribution is better than punishment in one's *iman* (as in dying in the state of *kufr*).

LOVING THE AULIYA-ALLAH

Shaikh Kurmani said, "There is nothing more virtuous than loving the Auliya-Allah because their love is a sign of love for Allah ﷻ." This is why I especially advise you to establish a relationship with the Auliya-Allah and love them as much you can. I hope you will heed this advice.

Young Man! Listen to my advice
Because the youth in need
prizes the advice of the elders
more than his own life

The Blessed Prophet ﷺ said:

> On the Day of Judgment, a man will be with whom he loves. A Sahabi ؓ asked, "O Blessed Prophet ﷺ! A man loves a group, but cannot reach their level (or cannot meet them)?" The Blessed

Prophet ﷺ replied, "A man will be with whom he loves." In another hadith a Sahabi ﷺ asked, "When is the Day of Judgment, O Blessed Prophet ﷺ?" The Blessed Prophet ﷺ asked, "What have you prepared for it?" He replied, "I have prepared nothing except that I love Allah ﷻ and his Blessed Prophet ﷺ." The Blessed Prophet ﷺ said, "You will be with whom you love." Anas bin Malik says, "The Sahaba were never so joyful after hearing any hadith as much as after hearing this one." (*Mishkat*)

The Sahaba ﷺ were saturated in their love for the Blessed Prophet ﷺ. It is only understandable that they would be overjoyed after hearing this hadith. I have narrated some incidents of the love of the Sahaba ﷺ for the Blessed Prophet ﷺ in my book *Hakayat as-Sahaba*. I request that everyone should read these guiding examples. It will help explain the true meaning of sacrifice for the sake of *Deen* and also how much the Sahaba ﷺ loved the Blessed Prophet ﷺ.

It is narrated in one hadith, "A man is on the *deen* (the path) of the one whom he befriends, therefore be careful with whom you keep friendship." (*Mishkat*)

This hadith is often quoted in chapters related to the subject of keeping friendships with Auliya-Allah and staying away from the irreligious. The more love and closeness one establishes with the Auliya-Allah, the better. It is an antidote and is beneficial in this world and the next.

Place your hands in hands of the pious
and be not at all afraid.
For whoever is with Nuh,
what fear does he have
of the flooding cascade?

One should be keen to establish these relationships with the Auliya-Allah while at the same time, disassociating oneself from irreligious people and avoiding bad environments.

Luqman Hakim *rahmatullahi alayh* advised his son, "Do not ever wish to befriend an ignoramus, who will assume his deeds as pious because of your friendship with him. Also, beware of the anger of a sage that he might renounce you because of your friendship with him." *(Durri Manthoor, 163)*

The Blessed Prophet ﷺ said:

> An example of good pious company is like that of a perfume-seller. You may not buy anything from him, but the wafts of perfume will leave you with a pleasant scent. And the example of bad company is like that of the furnace-blower. If one sits next to him, a flame may blow from the furnace and burn one's skin and if not, the smudge will certainly leave one with a bad smell. (*Bukhari, Muslim* with variant wordings)

Luqman Hakim also said to his son:

> Sit, O my son! Be in the company of the pious. You will receive good, and if the *rahmah* (mercy) of Allah ﷻ descends upon them, you will have a share in it. Do not ever sit in bad company, for you cannot expect any good from it, and if they are ever caught in a calamity, you will also be destroyed by it." (*Durri Manthoor*)

This is why one should avoid bad company and realize the benefits that can be derived from staying in the company of the Auliya-Allah. Their company improves one's deeds.

As is with everything, the real must be sifted from the fake. The truth has to be discerned from falsehood and one must be careful in not being deceived.

Don't put your hands in the hands
of just any person
Sometimes, Satan comes in the guise
of men of vision

A person who thinks something bad to be good will certainly suffer from it. The criteria of finding a true *wali* should only be the Shariah. Such a person is pious, does not attribute anyone else with Allah ﷻ (*shirk*), does not commit *bida*, is strict upon the prayers, fasting, and other worship. No one can be pious and violate the Shariah at the same time.

The Blessed Prophet ﷺ said, "None of you can be a *mumin* until his desire is not subservient to that which I have brought." (*Mishkat*)

In another hadith he said, "The best of you is the one who, when seen, reminds others of Allah ﷻ, from whose words knowledge increases, and from whose action one is encouraged towards the *akhira*." (*Jaami' Sageer*)

Therefore, it is important to assess, before establishing a relationship, the religious background of a person and to be assured that he is in line with the Shariah. If one is unable to ascertain whether a person is good or bad or if he acts upon the Shariah or not he should not stay in his company at all. At the same time, one should not judge a person to say he is bad and wicked based on rumors or hearsay.

Anas bin Malik ؓ says the Blessed Prophet ﷺ told him, "Son! If it is within your discretion to avoid begrudging someone, then do so. This is my Sunnah and whoever loves my Sunnah loves me, and whoever loves me, will be my friend in *jannah*." (*Mishkat*).

Shaikh-ul-Hadith wrote emphatically in his last book, *Shariat and Tariqat*:

> Loving the Auliya-Allah is the biggest panacea and hating them is the most harmful poison. The advice I give to all my friends and which I try to act upon myself (to the best of my abilities) is that the *Deen* has many different lines of work. To act upon each and every one of them is very difficult: being a *muhadith*, a *faqih*, a *mujahid*, a *mutaqi*, a godly person, praying many supererogatory prayers, continuously fasting, and so forth; however, if a person

loves the Auliya-Allah, the edict, 'a man is with whom he loves' will apply to him and he will gain a sufficient portion from each of these aspects of *deen*.

In *Fadhail Tabligh*, Shaikh Muhammad Zakariya *raheemullah* advises:

I want to take your attention towards a specific issue which is that a stigma has been attached to the *Ulema* in this age. They are ignored and their authority is being questioned. From the religious perspective, this is extremely dangerous.

There is no question that in every field there are good and bad. It is the same with scholars, there are good and bad. In fact, the likelihood is that there are more bad scholars than there are good ones. The *ulema-suu* (evil scholars) are mixed in with the *ulema-rushd* (good scholars). Despite this, two issues are of extreme importance in this matter. First, until one is completely sure of a scholar being amongst the *ulema-suu*, no judgment should be made against him. Allah ﷻ says in the Qur'an:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَـٰئِكَ كَانَ عَنْهُ مَسْؤُولًا

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned (by Allah)." (Israa: 36)

To reject a scholar on the probability of him being amongst the *ulema-suu* is even worse. The Blessed Prophet ﷺ was very careful in this matter. The *Yahud* would translate the Torah into Arabic and read it to him.

The Blessed Prophet ﷺ said, "Do not reject or accept what they say, but say we have faith in whatever Allah ﷻ has revealed." This illustrates that the Blessed Prophet ﷺ instructed the Sahaba ﷺ

neither to accept nor reject the translations made by the *Yahud*. But in this respect we follow a different set of rules. When a scholar says something which contradicts our opinion, we spear him with abuse to relegate his status though he may be amongst the *ulema-rushd*.

Second, even the *ulema-rushd* and *ulema-khair* (pious scholars) are not without human weaknesses. Only the Prophets are innocent and sinless. Whatever weakness appears or mistake is made, they are responsible for it and it is between them and Allah ﷻ. He may forgive or punish them though it is largely anticipated that they will be forgiven, *insha Allah*.

This is because when a servant leaves his own work to serve his master and does it with all his heart, the master forgives and pardons the servant when he makes a mistake. Allah ﷻ is *kareem* (kind, gentle), He is the master, and it is most likely that He will forgive. However, if He punishes a person to bring him to justice, that is His prerogative. To discredit a scholar, disgrace him, and use propaganda to keep people away from him, are ways of turning people away from the *Deen*. The one who vilifies him in this manner is condemned to a terrible punishment.

The Blessed Prophet ﷺ said:

ان من اجلال الله تعالى اكرام ذى الشيبة السلم و
حامل القران غير الغالى فيه ولا الجافى عنه
واكرام ذى السلطان المقسط

All of the people mentioned here, their respect is the respect of Allah ﷻ. First is an elderly Muslim. Second is a *hafiz* (one who memorized) of the Qur'an who avoids extremities (in the *Deen*). The third is a just ruler.

In another hadith, the Blessed Prophet ﷺ said:

ليس من امتى من لم يجل كبيرنا و يرحم صغيرنا ويعرف عالمنا

Those who do not respect our elders, do not show kindness to our children, and do not respect our scholars, are not from our Ummah.

In another hadith, he ﷺ said:

قال رسول الله صلي الله عليه وسلم ثلث لا يستخف بهم الا منافق ذو الشيبة فى الاسلام و ذو العلم و امام مقسط

Anyone who looks down upon these three people- an elderly Muslim, a scholar, and a just ruler, this person can be nothing but a hypocrite.

In some narrations, he ﷺ is quoted as saying:

> Of all things I fear three the most in my ummah. First, they begin conquering foreign lands until they become jealous of each other.
>
> Second, the Qur'an becomes widespread and everyone begins to interpret it according to his own desires though many verses are known to none but Allah ﷻ. The only people who will admit to this will be the people of knowledge of *Deen*. They will say, "We believe this and it is from our Lord." [Meaning that people of knowledge will not make their own interpretations and will humbly accept that it is known only to Allah ﷻ] In that case, what right does the layman have to derive his own meaning from Quran?

Third, the rights of the *ulema* will be violated and the *ulema* will be humiliated. (This hadith is mentioned in *Targib* with reference from *Tabrani*. Many Similar narrations are found in the books of ahadith).

TAKING CAUTION WHEN SPEAKING OF *ULEMA*

Most of the words and expressions used when speaking of the *ulema* today, according to Fatawa Alamghiri, have *kufria* (unislamic) connotations although the word itself may not expressly be a word of *kufr*. Most people today are unaware of this decree; therefore, it is important to be cautious when speaking of the *ulema*. Some people claim that no genuine *ulema* or *ulema-haqq* remain, and that the modern *ulema* are all amongst the *ulema-suu*.

Even if one accepts this argument, it does not lift the burden off one's shoulders of being cautious when speaking of the *ulema*. However, if it is true that none of the *ulema-haqq* exist anymore, it is the responsibility of the Ummah to produce a group of *ulema-haqq* and to teach them the necessary knowledge because the existence of the *ulema-haqq* is compulsory. If a group is formed for this purpose, the responsibility is then lifted from the people, otherwise everyone is sinful.

People often argue that disagreements amongst the scholars have created anarchy and chaos within the Ummah. This may be true to a certain extent, but the fact is that these differences of opinions amongst scholars are not of this age or even the last century. They

were present in the *khairul-quroon*[4] and even in the Blessed Prophet's ﷺ lifetime.

Once, the Blessed Prophet ﷺ sent Abu Hurairah ؓ with his leather socks and a message to announce to everyone he meets. The message was that whoever recites the *kalimah* receives the glad tidings of *Jannah*. On the way, Abu Hurairah ؓ met Omar ؓ and gave him the message. Omar ؓ pushed Abu Hurairah ؓ so hard he fell on his back. Although Omar ؓ differed in opinion with the Blessed Prophet ﷺ no one protested against him.

Likewise, the Sahaba ؓ disagreed on thousands of issues. In *fiqh* (Islamic jurisprudence), there are few issues that the four *madhabs* agree upon. For example, in the four *rakat* of *salah*, from making the intention to the final *salaam*, there are over two hundred issues upon which the *fuqaha* disagreed (and this is to the best of my knowledge).

Most people are not aware of anything more than the disagreement over raising the hands and reciting *ameen* aloud. Even in these issues, there were neither rallies nor protests or posters to sway public opinion. The fact is that the public has no knowledge of all these disagreements in *fiqh*. Disagreement amongst the scholars is actually a blessing. It is expected of a scholar that he dissent with another when he knows his opinion (according to his knowledge) to be against the Quran and Sunnah. If he does not, he will be accountable on the Day of Judgment for hiding the truth.

The fact is that people make lame excuses to avoid following *Deen*. Like the *fuqaha* and scholars, differences of opinion exist amongst physicians and lawyers also but people still hold confidence in the physicians for treatment of their illnesses and in lawyers to win their cases. Why is it that in *Deen* people find disagreement so troubling that it excuses them from following Islam? They should choose one

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[4] This term refers to the enlightened period of the lifetime of the Blessed Prophet ﷺ, the time of the Sahaba ؓ after his death, and the blessed period of the tabien and taba tabien.

scholar whom they trust for his piety and adherence to the Sunnah and avoid finding faults in the scholars they do not follow.

The Blessed Prophet ﷺ said, "To pass on knowledge to people who are not worthy of it is like wasting the knowledge." Nowadays, everybody feels it is his right to comment on the ahadith and draw their own opinions from them as they please. Who is really going to value the *ulema* in such times and who is going to follow them? In fact, the more such people slander them, the less justice they actually feel they are doing to the *ulema*. Allah ﷻ says in the Qur'an:

وَمَن يَتَعَدَّ حُدُودَ اللّهِ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ

And whoever transgresses the limits ordained by Allah, then such are the wrong doers. (Baqarah: 229)

Shaikh-ul-Hadith adds, "I make one request to all my readers, and that is to keep company with the Auliya-Allah and visit them as often as possible. This is the way to strengthen the *iman* and *barakah* (blessings in one's life)."

The Blessed Prophet ﷺ said:

الا ادلك على ملاك هذا الامر الذى تصيب به خير الدنيا والاخرة عليك بمجالس اهل الذكر

Should I not inform you of something that increases your strength, and which will gain you success in this world and the next? It is the gatherings of those who remember Allah ﷻ, and when you are alone, keep your mouth from drying by remembering Allah ﷻ.

It is important to discover who the the Auliya-Allah are. The most outstanding sign of the Auliya-Allah is adherence to the Sunnah

because Allah ﷻ sent the Blessed Prophet ﷺ as guidance and said in the Qur'an regarding the Blessed Prophet ﷺ:

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

"Say, [O Muhammad], "If you love Allah, then follow me, [and] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.." (Imran: 31)

Therefore, a person who follows the path of the Sunnah is in essence a *wali* of Allah ﷻ, and the person who is far from the Sunnah, is at least that much far from closeness to Allah ﷻ as he is from the Sunnah.

The *mufasireen* (Qur'anic commentators) have written that a person who claims to love Allah ﷻ, but does not adhere to the Sunnah is a liar. It is the fundamental rule of love that when someone loves one he loves everything associated with him: his house, the walls, porch, and garden, even his dog and donkey.

When I pass through Layla's city
I adore every building, even the debris.
Marvels of the city cause me no intrigue
It's the one therein that fixates me

Another poet says:

You claim your love for God,
while Him you disobey
This love is a façade
for if it were true
Your heart would not sway
The lover is always
in acquiescence of the beloved.

The Blessed Prophet ﷺ said:

> Everybody in my Ummah will enter *Jannah* except for the person who refuses. The Sahaba ؓ asked, "What does 'but the person who refuses' mean?" The Blessed Prophet ﷺ replied, whoever follows me will enter *jannah* and whoever does not is one who refuses.

In another narration, he says, "None of you can be a *mumin* until his desire is not subservient to the *Deen* which I have brought." (*Mishkat*)

It is ironic that the ones who claim to work for the betterment of the Ummah are impervious to adherence to the Qur'an and Sunnah. Telling them that they are disobeying the Sunnah of the Blessed Prophet ﷺ is like shooting them with a bullet. Whosoever follows a path different from the path of the Prophets will never reach his destination or achieve success.

Any person who chooses a path other than the Sunnah of the Blessed Prophet ﷺ can never reach the pinnacle of success. Once one finds a *wali* of Allah ﷻ, it is important to establish rapport with them, to spend adequate time in their presence, and to benefit from their knowledge. This will strengthen one in his *Deen*, and it is an order of the Blessed Prophet ﷺ to do so.

The Blessed Prophet ﷺ said in one hadith, "Make sure you benefit when you stroll through the gardens of *jannah*." The Sahaba ؓ asked, "O Blessed Prophet ﷺ ! What is the garden of *jannah*?" The Blessed Prophet ﷺ said, "Gatherings of knowledge."

In another narration he ﷺ said: Luqman advised his son, "Force yourself to sit with the *ulema* and listen carefully to the sayings of the wise ones, for it is through the light of wisdom that Allah ﷻ illuminates the darkened hearts like rain replenishes infertile land.

And it is none other than the wise ones who are enlightened with the *Deen*."

In another narration, someone asked, "Who is the best company for us?" The Blessed Prophet ﷺ replied, "The one who reminds one of Allah ﷻ, whose spoken word increases one in knowledge, and from whose actions one remembers the *akhira*." (All the aforementioned narrations are in *Targhib*)

In one hadith it says, "The best of people to Allah ﷻ are the ones whom when seen, remind one of Allah ﷻ." Allah ﷻ himself says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

"Oh people of *iman*, be fearful of Allah and be with the *sadeqeen* (truthful). (Surah Taubah: 119)

Some of the *mufasireen* say that *sadeqeen* refers to the sufiyah. Any person who remains under their shadow and is spiritually tutored by them (gaining from their *wilayat*), ascends in his *Deen* to the highest levels.

Shaikh Akbar said:

> If your life is not in submission to someone else, you will never be able to separate yourself from the desires of your *nafs* even if you struggle your whole life in this path. Therefore, whenever you feel respect in your heart for any of the Auliya-Allah, swear fealty to him, and live with him like a dead person that he may do with you as he pleases and that nothing of your own desire is left. Make haste in every order he makes, and refrain from whatever he makes forbidden for you. If he orders you to do something then go and do it, but do it with the intention to follow his order not your desire. If he orders you to sit then sit. Therefore it is important

that you find a proper Shaikh, that he may connect you to Allah ﷻ.

The Blessed Prophet ﷺ said, "The angels surround a group that sits and does the *dhikr* of Allah ﷻ. Mercy covers them and Allah ﷻ mentions them in his blessed gathering." What is better for a needy heart than that his name is mentioned in the gathering of his beloved.

In another hadith it says, "An announcer calls out to the group that remembers Allah ﷻ with sincerity that Allah ﷻ has forgiven your sins, and has converted your bad deeds into good deeds."

In another hadith the Blessed Prophet ﷺ says, "The people who sit in a gathering in which there is no remembrance of Allah ﷻ and no *durood* upon the Blessed Prophet ﷺ will be very regretful on the day of judgement."

Dawud *alayhis salaam* supplicated to Allah ﷻ, "Oh Allah, if you see me going away from the gathering that remembers Allah to the gathering that is forgetful of Allah ﷻ please break my legs."

If one is deprived of His voice and appearance,
Then it is better that the ears be deaf and the eyes blind.

Abu Hurairah ؓ says, "The gatherings in which Allah ﷻ is remembered often shine for the dwellers of the skies the way the stars shine for the dwellers of the earth."

Once Abu Hurairah ؓ went to the bazaar and called out to the people saying, "You people are sitting here even though the inheritance of the Blessed Prophet ﷺ is being distributed in the masjid of the Blessed Prophet ﷺ." Upon hearing this, people ran to the masjid and found nothing being distributed. They returned and said, "There was nothing there." Abu Hurairah ؓ asked, "What was happening there?" People said,"Some people were sitting busy in the *dhikr* of

Allah ﷻ and others were reciting the Qur'an." He said. "This is the inheritance of the Blessed Prophet ﷺ."

Imam Ghazali *rahmatullahi alayh* narrated many narrations of this kind. The most important of these is that the Blessed Prophet ﷺ himself is ordered in the Qur'an to remember Allah ﷻ:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patiently with those who call on their Lord morning and afternoon, seeking his face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Rememberance and who follows his own lusts and whose affair has been lost. (Al-Kahf: 28)

It is mentioned in various narrations that the Blessed Prophet ﷺ was grateful to Allah ﷻ that, "You have created in my ummah such people whom I am ordered to sit with." There is also mention in this ayah of another group which is forgetful and ignorant of the remembrance of Allah ﷻ, who follow their own desires, transgress their limits, whom the Blessed Prophet ﷺ is ordered to avoid.

Now, those people who choose the *kuffar, fussaq (*transgressors*), Nasara,* and *mushrikeen* as leaders and guides for their worldly and religious affairs (in action and word), need to figure out which path they are following.

I fear...

Oh bedouin, you will not reach the Ka'ba
Because the path you are taking goes to Russia

Our responsibility was to advise

And so we convey

Now, we leave you to Allah
and go on our way

CHAPTER 3

STORIES OF THE CONSEQUENCES OF DEBASING THE AULIYA

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ALLAH'S REVENGE UPON THE ENEMIES OF SAHABA ﷺ

There is a plethora of stories and incidents from the ahadith and history that warn us of the consequences of debasing the Auliya-Allah. It is not possible to collect all these stories nor is it our purpose to do so. Below is a compilation of some incidents, something for us to learn and to take heed from. May Allah ﷻ protect all the Muslims.

Sa'ad bin Abi Waqaas ﷺ

It is mentioned in the hadith that Sa'ad bin Abi Waqaas ﷺ was *mustajaabul dawaat* (one whose supplications are always accepted). The Blessed Prophet ﷺ supplicated for him:

الهم استجب لسعد اذا دعاك

Oh Allah, accept from Sa'ad when he supplicates before you.

Therefore, whoever troubled him and he supplicated against him, suffered dire consequences. Sa'ad ﷺ was the governor of Kufa in the *khilafat* of Omar ﷺ. Some people conspired against him and sent complaints to the *khalifah*.

Omar ﷺ sent an investigative team to find out what was happening. They went to each masjid to investigate the accusations against Sa'ad ﷺ and found that the complaints or accusations were false. Only in one masjid did they find a man, Abu Sa'da, accusing Sa'ad ﷺ.

He said, "I swear by Allah ﷻ he is not fair in the distribution of wealth nor is he just in his decision-making in the courts, and he does not go out in the path of Allah ﷻ against the kuffar."

Sa'ad ﷺ replied, "Oh Allah ﷻ, if he is a liar, give him a long life, increase his poverty, and put him in *fitna*."

The narrator of this story, Abu Umair, says, "I saw this man so old that his eyebrows hung over his eyes. He was poverty stricken and at this old age he would flirt with the girls passing by. When he was asked why this was happening to him, he would reply, "I am a senile, stricken by *fitna*. The curse of Sa'ad ﷺ has fallen upon me."(*Bukhari, Muslim*)

Finally, this man was killed in the time of Mukhtar, The Liar. (*Ibn Asakar*)

Likewise, once a man swore at him. Sa'ad ﷺ supplicated, "Oh Allah ﷻ, however you wish, please save me from his tongue and his hands."

In the battle of Qadisiyah, this man was injured; his hands and tongue were cut off and was deprived of these two blessings for the remainder of his life. (*Tabrani, Ibn Asakar, Abu Naeem*)

Qais ﷺ says, "A man began cursing at Ali ﷺ in a gathering in which Sa'ad ﷺ was present. When Sa'ad ﷺ saw his bitterness and hatred towards Ali ﷺ, he raised his hands in supplication, "Oh Allah ﷻ, this man is cursing your *wali*. Show your power before this gathering disperses."

Qais ﷺ says, "I swear by Allah ﷻ, we hadn't even stood from our spots when this man's camel took his head in his mouth and swung him hard against the ground until his skull was crushed and he died. (*Mustadrak Haakim*)

Saeed bin Zaid ﷺ

He was one of the first people to accept Islam and is of the ten sahabi ﷺ who received glad tidings of jannah within his lifetime. In the narration of *Bukhari* and *Muslim*:

One woman, Arwa bint Uwais, came to the court of Marwan bin Hakam and filed a case against Saeed bin Zaid ﷺ that he usurped a

part of her land. Saeed bin Zaid ﷺ said, "How could I do such a thing after the hadith I heard from the Blessed Prophet ﷺ." Marwan asked, "What did you hear from the Blessed Prophet ﷺ?" He said, "I heard him say:

من اخذ شبرا من الارض طوقه الى سبع ارضين

Whosoever takes one *shibr* (the measure of width by the span of a garment or something smaller) of another's property, he will be shackled to the seven earths.

Marwan said, "I will not ask you for a witness then." Saeed bin Zaid ﷺ said, "Oh Allah! If this woman is a liar, blind her and destroy her on her own property."

A few days later she went blind and died after falling in a well that was on her property.

Muhammad Bin Zaid *rahmatullahi alayh* says, "I saw this woman; she was blind and would grope and feel as she walked often saying, "The curse of Saeed ﷺ has fallen upon me. One day she fell in a well on her own property and died."

Uthman Bin Affan ﷺ

Abdullah bin Omar ﷺ says:

One day shortly after the insurrection against Uthman ﷺ began, he was delivering a khutbah in Masjid Nabawi when a Ghafari man stood up, snatched the stick Uthman ﷺ held during the khutbahs, and snapped it in half on his knee. It is the *qudrat* of Allah ﷻ that one year had not passed that he lost all feeling in his leg. Soon after, he died from the pain in this leg. *(Sunan Saeed Bin Sakan)*

The Hand of a Liar is Paralyzed

Umrah *radhiallahu anha* says:

> I was with Aisha *radhiallahu anha* when a woman came in clutching a man by his hand. She said, "This man stole my ring". He replied, "I never did such a thing." The woman said, "Fine, I will supplicate and all of you say *ameen*. O Allah, if I am a liar, paralyze my hand and if it is he who is a liar then paralyze his hand." The next day the man woke up with a paralyzed hand.

Umrah *radhiallahu anha* says, "I have performed two or three *hajj*. I hear the people of Makkah and Madinah say, "O Allah, if I did such and such a thing, please show me a sign like you did for the man who lied about the ring (this became an expression to convince someone that one was truthful)." *(Al-Aqubat Ilahiyah, p. 222)*

The Slaying of a Hater of Sahaba ؓ by Prophetic Order

Hayyan Jabari relates:

> I was acquainted with a person who always insulted Abu Bakr ؓ and Omar ؓ. Whenever I rebuked him, he would curse at them even more and I would be forced to leave his company. Once, as usual, he started cursing them and I stood up in disgust and left. I was very angry and upset that I had not been harsher with him. I fell asleep that night and saw a dream of the Blessed Prophet ﷺ with Abu Bakr ؓ and Omar ؓ sitting on both his sides. I said to the Blessed Prophet ﷺ, "I know a person who always grieves me regarding Abu Bakr ؓ and Omar ؓ. I stop him yet he is even more incited." He (i.e. Hayyan Jabari) says the Blessed Prophet ﷺ ordered a person sitting nearby, "Go to this man (i.e. the one who

cursed Abu Bakr ﷺ and Omar ﷺ and kill him." The man stood up and left.

When I woke up in the morning, I decided to meet him (i.e. the acquaintance) and tell him my dream, hoping that perhaps he would change his ways. When I reached his house, I heard loud wailing and crying. The body of the man was on the ground. I asked some people, "Who is this (I was still in shock that it could be the same man)?" The people said, "This is so and so. Somebody murdered him last night." *(Tareek Madinah 204/30, Manaqab I Omar bin Khattab ﷺ li Ibn Jauzi, p. 254-255)*

Morphed into Swine for Insulting Abu Bakr ﷺ and Omar ﷺ

Abul-Mahyah Taimi says:

> The muezzin of Akka explains his own incident. He says, "Once I went with my uncle to Makran. One of the men accompanying us on this journey was in the habit of cursing Abu Bakr ﷺ and Omar ﷺ. We cautioned him, but he continued unabashedly to curse them. We told him, "If you are going to swear at Abu Bakr ﷺ and Omar ﷺ, then we can't allow you to accompany us on this journey."
>
> He therefore separated from us. When the date for our return came near, we were regretful that we had not at least allowed him to accompany us on our journey back to Kufa. We met up with his servant and told him, "Go tell your master that he can accompany us on our return to Kufa." He said, "My master is plagued by a most horrifying affliction. His hands have become like a swine's."

We immediately went with the servant to see him. We met him and said, "Return with us." He said, "A great calamity has befallen me." Saying this he removed his sleeves to expose a most grotesque sight. His hands were like a swine's. Nevertheless, we took him with us. On our return journey, we passed some rural areas where there were many swine. He suddenly screamed and raced towards them. We saw that he had fully transformed into a swine. He mixed in with the swine until we were unable to recognize from the rest. We took his servant and belongings and returned to Kufa." *(Al-Riyadh Al-Nazra 1/329)*

Swarm of Hornets Attack the Enemies of Sahaba

Abul Mahyat Taimi relates that one man told us his story. He said:

We were once on a journey accompanied by a man who swore at Abu Bakr ؓ and Omar ؓ. He left the caravan for some purpose and suddenly a swarm of hornets enveloped him compeletly. He yelled for help. When we ran to help him the hornets came at us. We left him and moved back. The swarm of hornets continued to assault him until he died. *(Al-Riyadh Al-Nazra 1/368, Sa'adat al-Darain, p. 153)*

Physicians Unsuccessful in Treating the Rap received by Abu Bakr ؓ in a Dream

The governor of Khurasan, Ameer Ismail Bin Ahmed, says:

In the beginning, I was inclined towards Shiism. I saw the Blessed Prophet ﷺ in a dream one night; Abu Bakr ؓ was sitting on his right, Omar ؓ on his left, while Ali ؓ stood behind him (i.e. the Blessed Prophet ﷺ). Abu Bakr ؓ said to the Blessed Prophet ﷺ,

"O Blessed Prophet ﷺ, what does he want from us? (as he spoke he rapped me on the chest)"

Ameer Ismail says, "The blow that I received on the chest started hurting me. I stayed sick in bed for many months. Physicians and *hakims* did everything they could but the pain persisted. One day my brother wrote to me, "O my brother, what is wrong with you? All these physicians have done everything and you are still suffering?" I replied to his letter explaining the incident of my dream and adding that I didn't know how to treat this peculiar ailment. He replied saying, "The treatment for this is easy. Repent sincerely before Allah ﷻ from whatever belief or things you have been uttering against the Sahaba ؓ." Therefore, I repented from my Shiite beliefs and was relieved from the chest pain thereafter. (*Tareekh Madinah 30/404, Siyar A'lami Nubala 14/154*)

The Earth Refuse the Body of an Enemy of the Sahaba ؓ

Ammar Bin Saif Zabbi's uncle, Abul Habbab says:

We (the *mujahideen*) were fighting on the seas. Our commander was Musa Bin Ka'ab. One of the men on board with us was a man from Kufa who went by the name of Abul Hujjaj. He immediately started with a spate of insults against Abu Bakr ؓ. We warned him but he refused to listen.

Later, we docked our ship on an island and scattered in different directions to prepare for *zuhr salah*. Suddenly we heard one of the *mujahideen* call out, "Help Abul Hajjaj! The hornets are killing him." We ran to him and saw the hornets had indeed killed him. A hornet landed on one of the *mujahideen* as he squat to urinate, but it did not sting him. We realized that these hornets were not

ordinary creatures. They had been sent by Allah ﷻ as a punishment.

We then tried to dig a grave for Abul Hajjaj, but the earth became unusually hard. We tried our best, but were unable to dig a grave for him. Instead, we gathered tree-leaves and stones and placed them over his body. After that we hastened towards the ship and quickly left the island. *(Tareekh Madinah 44/490, Manaqab Omar Bin Khattab ؓ, p. 256)*

The Face of an Enemy of Sahaba ؓ is Blackened

Ali Bin Zaid (who was born blind) says:

Once I was sitting with Saeed Bin Mussayab. He said to me, "Tell your guide to go see this person, then I will tell you his story." Thus, my guide went to see the man and returned to tell me that he saw a man whose face was dark black while the rest of his body was of a lighter hue. Saeed Bin Mussayab said, "This man used to insult Ali ؓ, Uthman ؓ, Talha ؓ, and Zubair ؓ. I said to Allah ﷻ, "O Allah ﷻ, blacken his face if he is a liar." Imagine the powers of Allah ﷻ that a blister formed on this man's face and it turned black thereafter." *(Tareekh Madinah 39/511)*

Lightning Kills the Insulter of Uthman ؓ

Abu Nazara relates:

We were in the Blessed city of Madinah. We met a man there who cursed Uthman ؓ. We warned him and told him to repent but he refused. Not a second had passed when we heard the skies

thunder; a flash of lightning engulfed him and he fell dead. (*Tareekh Madinah 39:511*)

Disregard Towards One Cursing Abu Bakr ﷺ and Omar ﷺ

Abul-Hasan Ahmed Bin Abdullah Sausajardi says:

> A man by the name of Abul Hasan Bin Azana lived in my neighborhood. He was a recitor of the Qur'an and often visited my teacher Abul Hasan Bin Abi Umm Al-Qamri. One night, he went to sleep fine, but woke up the next morning blind. We asked him what happened. He explained his incident, "I was sitting in a gathering near Baba Kufa Road when a man came and began cursing Abu Bakr ﷺ and Omar ﷺ. I didn't stop him although I could have done so.
>
> When I went to sleep that night, I saw Ali ﷺ in my dream. He said, "Why didn't you do something to the person who cursed Abu Bakr ﷺ and Omar ﷺ when you could have?" He said this and hit me with a mace; the next morning I woke up blind." *(Manaqab Omar Bin Khattab ﷺ, p.256-257)*

The Blessed Prophet ﷺ Says in a Dream, "Go and Kill Him"

Rizwan Samman *rahmatullahi alayh* says:

> One of my neighbors, who also had a store next to my own in the bazaar, hated Abu Bakr ﷺ and Omar ﷺ and always cursed them. Whenever he swore at them, I would get upset and we would have a fight. One night, as was his habit, he began cursing Abu Bakr ﷺ and Omar ﷺ. First, we argued and exchanged harsh words then it came to push and shove. I returned home upset and angry. I was rebuking myself for not getting done with him once and for

all. I was still distressed when I reached home. Skipping dinner I went straight to sleep. I saw the Blessed Prophet ﷺ in my dream that night.

I said to him, "O Blessed Prophet ﷺ, one of my neighbors, who owns a shop near my own, always curses your Sahaba ﷺ." He replied, "Which Sahaba ﷺ?" I said, "Abu Bakr ﷺ and Omar ﷺ." He said, "Take this knife and go slaughter him.

I took the knife and laid him on the floor. Then I felt as if some of his blood splattered on my hand. I put the knife down and was about to wipe my hand over the ground to clean it when I woke up. Immediately after, I heard wailing and crying at my next-door neighbor's. I went to see what happened and found out that the neighbor had died suddenly. I went to see his body the next morning and noticed a mark on his neck where I had placed the knife to slaughter him. *(Manaqib Omar Bin Khattab ﷺ, p. 257, Sa'adat ul Darain 151)*

Face is Half Black, Half White

Abu Ruh says:

We were sitting in Masjid-al-Haram one day when a man came; half his face was black while the other white. He stood up and said, "O my brothers; learn a lesson from my fate. I used to swear and curse at Abu Bakr ﷺ and Omar ﷺ. One night I saw in my dream a man who came, slapped me on the face, and said, "O enemy of Allah ﷻ! O evil man! Do you curse at Abu Bakr ﷺ and Omar ﷺ?" When I woke up in the morning, I was like this. *(Manaqib Omar Bin Khattab ﷺ, p. 257-258, Al-Manamat 133)*

The Killers of Uthman ﷺ Go Insane

Yazid Bin Abi Habib says, "I heard that all the men involved in the assassination of Uthman ﷺ went insane." One of the narrators of this report, Abdullah bin Mubarak says, "Insanity is a light punishment for their inquity." *(Tarikh Madinah 39/446, Al-Mujalasah 3/ 293)*

The Hand Raised Against Uthman ﷺ is Paralyzed

Muhammad bin Sereen says:

> I was circumambulating (*tawaf*) around the *Ka'ba* once when I heard a man nearby say, "O Allah ﷻ, forgive me though I don't think you will." I said to him, "O servant of Allah ﷻ! I have never heard anyone make such a *dua*!"
>
> He said, "The truth is I vowed that if I ever get an opportunity, I will slap Uthman ﷺ. When he was martyred and his body laid on a bed, people trickled in to pray his funeral prayer. I also went along also. When I saw that nobody was in the room but his body and me, I removed the cloth from his face and slapped him and then covered it quickly with the cloth. After that my hand became paralyzed." *(Tareekh Madinah 39/446-447)*

The Enemy of Abu Bakr ﷺ and Omar ﷺ Morphs into a Monkey

Shaikh Umar bin Zagab says:

> I was one of the guards in Masjid-al-Nabawi. Once, a few of my friends who were all *faqirs* (beggars), came to me and said, "We are dying of hunger; please give us just a little food, whatever it may be, to survive."

I declined, because I had nothing to give and I am not in the habit of begging for things. But they insisted and begged me to give them something. I knew they spoke the truth. They hadn't come across anything for days and were starving for food. I finally agreed to help them out.

I came to *Jannatul-Baqi* and remembered it was the day of *Ashura*. Many people were gathered near the graves of Abbas and Hasan and were cooking some food (as is the tradition of the Shiites on the day of *Ashura*). I stood by them for a while and upon seeing a chance I began explain how hungry and desperate my friends were. I said to them, "In the love of Abu Bakr and Omar, I plead with you to please help my friends and give me some food to give them."

One man amongst them told me to sit down. After they finished performing their rituals, the man who told me to wait motioned me to come with him. When we reached the door of a palatial house, he bade me to come in and took me to the upper story of the house. He sat me in a room and left.

A while later he entered with two black slaves. They started beating me mercilessly and I was sure they would kill me. When they were done with me and left me bleeding and battered, they brought a knife and cut my tongue. After that, they left the room and bolted the door from the outside. I laid inside for a while, my senses unfocused and my body motionless, soaking up the pain.

At night, they came, picked me up and threw me out in the alleyway. When I came to my senses, I saw that I was still breathing and alive. I somehow dragged myself to the grave of the Blessed Prophet ﷺ and complained of my situation. I was

exhausted (from the short but torturous journey to the grave) and fell asleep. I woke up and found myself as if nothing had happened. There was no pain, no marks or wounds, and my tongue was in its place. My strength and health were also restored. A year passed since the occurance of this incident.

The next year on the same date, my dervish friends came and begged me to collect some food for them. This time I was forthright and told them I would do no such thing and that they should go and get help from somewhere else. But again, I was moved by their dismal condition and was convinced by their coaxing to find them some sustenance.

On the day of *Ashura*, I entered *Baqi* and came to a gathering of people in the hope of getting something from them. They were sitting near the graves of Abbas ﷺ and Husain ﷺ cooking some food. As was my habit when asking for something, I beseeched their help in the name of Abu Bakr ﷺ and Omar ﷺ. A young man ordered me to sit down, so I sat down. After he completed his work and was ready to go, he called me and took me along with him. When we reached the door of the house, I recognized it immediately.

It was the same house in which I was beaten last year. I stopped in my tracks, but as the Arabic proverb goes, "A person in need is insane." The young man invited me in, so I walked in putting all my trust in Allah ﷻ. He took me to the same room, on the second floor where I was imprisoned and beaten last year. He sat me there and had food ordered for me. As soon as the food was laid out, a monkey appeared from one of the cabinets. I asked, "What is this?"

He replied, "Please don't tell anyone this." I said, "I promise." He said, "This is my father. Last year a pauper came to him and..." He went on to narrate the whole story of what his father did to this pauper. Then he looked at me closely and said, "That pauper had the same features as you." I said, "You are right, it was me." I asked him about what happened after I left.

He replied, "When the pauper left—actually, when he was thrown out—my father was, as was his habit, sitting and talking with my mother on the bed when he let out a scream. Then he started changing into what you are now witnessing. We tied him to this cabinet and spread the word that my father was sick. A few days later we let it be known that he had passed away. We shrouded the trunk of a date tree, carried it to the cemetery, and buried it. We did this during the night so that people wouldn't become curious and come to see the deceased. This is his story. We have now repented from his religion (Shiism) and have joined the path (Sunnism), which you follow. My mother is sitting nearby; she is anxious to explain firsthand what happened to her husband."

I excused myself saying I cannot talk to an unrelated woman. "She will speak from behind the curtains." I agreed. The mother then went into great detail explaining how everything happened and how her husband morphed into a monkey before her own eyes. She also added that the whole family had repented from the beliefs held by her husband." *(Al-Riyadh-Nazara 1/370-372)*

The Earth Swallows a Party of Forty Men as They Prepare to Exhume Shaikhayn ﷺ[1]

Umar bin Zaghab relates, "While I was in Madinah, I had a friend, Shamsuddin Malati, who was one of the workers in Masjid-al-Nabawi. He was a caring person and had a special place in his heart for the beggars of Madinah. One day he said to me, I am going to tell you this amazing story:

> I had a friend, Sawab, who was close to the superintendent of Masjid-al-Haram. I would receive instructions of my duties through him (the friend). One day he came to me and said, "May Allah ﷻ help me, something really terrible has happened. Some people from Halab have arrived and presented the superintendent with a lot of money. They want him to open the doors of the Blessed Chamber (where the Blessed Prophet ﷺ now rests) so they can remove the graves of Abu Bakr ﷺ and Omar ﷺ. Apparently, the superintendent has also given them the go ahead."
>
> Shamsuddin continues, "I heard this and was deeply distressed. Only a while later I received a note from the superintendent to be at his residence immediately. I went to him, and he said, 'Sawab, some people are going to come tonight and knock at the door, open the door for them and let them do whatever they want; don't try to come in their way. I replied, "Whatever you wish sir."
>
> I returned and cried in anguish and helplessness the whole day behind the chamber of the Blessed Prophet ﷺ. I couldn't control my tears and only Allah ﷻ knows what I went through that day. All the *musallis* (worshippers) left after *Isha Salah*, the doors were

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[1] *Shaikhan* literally means the "Two Shaikhs." It is widely used to imply Abu Bakr ﷺ and Omar ﷺ.

then immediately locked, and the masjid became silent in its emptiness.

Then I heard a knock at the door. I opened the door and counted forty men walk in. They carried with them shovels, spades, candles, and other tools to aid them in their evil plans. They all walked together towards the chamber. Before they even reached the pulpit where the Blessed Prophet ﷺ delivered his *khutbas*, I saw the earth swallow them whole, with their tools and everything else they had carried along with them. There was no trace left of any of them.

The superintendent was waiting for them to leave the premises, which they obviously didn't. After a while he sent for me and asked, "O Sawab! Those people didn't come?" I replied, "They came but such and such happened to them." He said, "What do you think?" I said, "That's what happened! I will take you there if you like and then you can see for yourself whether there is any trace of them left or not." He thought it over and said, "Listen, keep this to yourself and if anyone else finds out about this, you will be executed." I then returned to my quarters.

Later, the superintendent contracted a disease. His flesh began to fall off piece by piece and he eventually died a painful death.

When the Rawafiz (Shi'ite) found out that all forty of their men were swallowed into the ground, they slipped into Madinah quietly, kidnapped one of the workers of the *Haram*, and took him to an abandoned building. They beat him, cut his tongue, and hacked off his limbs.

They then threw him near the Blessed Chamber of the Blessed Prophet ﷺ. That night he saw the Blessed Prophet ﷺ in his

dream. The Blessed Prophet ﷺ stroked his hands over his tongue and the limbs that had been hacked off. The worker woke up in the morning, his tongue and limbs intact, and himself as healthy as he was before. When the Rawafiz (Shi'ite) saw this, they again kidnapped him, cut his tongue, and threw him near the Blessed Prophet's ﷺ chamber.

Again, he saw the Blessed Prophet ﷺ that night in his dream. The Prophet ﷺ stroked his hand over the worker's body and tongue. The next morning the worker was returned to his normal health as before, with his tongue intact. Again the Rawafiz (Shi'ite) did the same. This time they took him to an abandoned building and locked the door from the outside. Again he saw the Blessed Prophet ﷺ in his dream. The Prophet ﷺ again stroked his hand and everything returned to its original state and the pain was gone." *(Lataif Al-Minan Al-Kubra (by Imam Shar'ani) 2/82, Riyadh Al-Nazara 1/372-373, Sa'adat ul- Darain 156)*

Rafizi is Sentenced to Death by Prophetic Order

Mazdaq says:

I went to a villager who was holding some of my money. During our talk, the names of Abu Bakr ﵁ and Omar ﵁ came up and he began using filthy language against them. I went home terribly depressed. I went to sleep that night and saw the Blessed Prophet ﷺ in my dream. He said, "You were there when he swore and you heard him?" I replied, "Yes, O Blessed Prophet ﷺ." He said, "Go bring him!" I brought him. He said, "Lay him down."

I laid him down. The Blessed Prophet ﷺ handed me a knife and told me to kill him. Then I saw myself slaughtering him. I woke

up in the morning frightened and nervous. I looked down upon my hand and blood was dripping from it. I thought I would go to him and tell him the dream I had.

When I arrived near his house, I heard loud wailing and crying. I asked the people that had gathered around about what had happened. They said someone killed him last night. I went to his son and mentioned my whole dream to him. His family took an oath from me that I never again mention the name of their father in relation to this dream. For this reason, I cannot reveal his name." *(Al-Riyadh Nazara 1/373)*

The Face of a Curser of Shaikayn Morphed Into a Pig

Shaikh Abdul Ghafar Qausi relates that one man used to swear at Abu Bakr and Omar. His wife and children often rebuked him and argued with him when he uttered profanities against Abu Bakr and Omar. Thus, Allah morphed his face into a swine's. His only son slipped a chain leash around his neck and tugged him around town as a sign for people to beware of the consequences of cursing the Auliya.

Shaikh Abdul Ghaffar Qausi says, "I saw him myself after his face had transformed into a swine; he would grunt like a pig and cry. A few days after this when he died, his son threw his body in the garbage dump."

Shaikh Muhibbudeen Tabari says, "One man told me that he met the son who told him the story of what happened to his father. He also added that his father would encourage him to swear at Abu Bakr and Omar and says, "But I always refused." *(Lataif al Al-Minan 2/81, Sa'adat Darain 154)*

The Fury of the Blessed Prophet ﷺ upon the Enemy of Abu Bakr ؓ and Omar ؓ

Abu Abdullah bin Nauman relates, "I heard this incident from a number of *huffaz* (memorizers) and *fuzala* (dignitaries). Although phrased differently, the subject matter of all who described the incident was the same:

> Once, Ameer Muqallid called upon a man who was going for *hajj*. He asked him, "Are you going for *hajj*?" He replied, "Yes." The Ameer said, "When you complete your *hajj* and go to Madinah, give my *salaam* to the Blessed Prophet ﷺ and tell him that I would have come if it wasn't for these two next to you (i.e. Shaikayn)."
>
> The man says, "After completing my *hajj*, I went to Madinah and said my *salaam*, but was ashamed of passing on the message of the Ameer to the Blessed Prophet ﷺ. That night, when I went to sleep, I saw the Blessed Prophet ﷺ. He said, "Why aren't you conveying the message of Ameer Muqallid to me?" I replied, "O Blessed Prophet ﷺ, I was ashamed of conveying such a terrible thing about your companions to you."
>
> The Blessed Prophet ﷺ looked towards a man standing nearby and said to him, "Get a knife and go kill Ameer Muqallid."
>
> After this, I woke up. When I returned to Iraq, I learned that someone slaughtered Ameer on his bed. When I reached home, I investigated and confirmed that he, indeed, had been killed while in his bed. I started telling people of the dream that I had seen. This reached Ameer Farwash Ibn Mussayab. He called me and asked me to relate my dream to him. I explained in detail all that I saw in my dream.

He asked, "Do you remember what the knife looked like?" I said, "I remember exactly what it looked like." Farwash then ordered a plate be brought which displayed an assortment of different knives. He asked me to pick the knife that I saw in my dream. I took out one of the knives and said, "The knife I saw in the hands of the Blessed Prophet ﷺ looked exactly like this one (pointing to the knife he was holding)."

Ameer Farwash took the knife from my hand and said, "You are right; this is the same knife we found at his bedside when we found his body." (*Sa'adat Darain, p. 152*)

A Shi'ite Enflamed by the Praise of Abu Bakr ﷻ and Omar ﷻ, is Transformed Into a Monkey

Imam Shahabuddin Abul-Abbas Ahmed Al-Sharhi Al-Zubaidi (died in 893 Hijri) writes in his book *Tabaqat ul Khawas*, "One of the *karamat*[2] of the famous *faqih* Abul Khattab Omar bin Al-Mubarak was this incident:

Once after *hajj*, he came to Madinah, stood by the chamber of the Blessed Prophet ﷺ, and recited some poems in praise of the Blessed Prophet ﷺ, Abu Bakr ﷻ, and Omar ﷻ. When he finished, a Rafizi deceived him into coming to his house under the pretext of an invitation for dinner. He sat him in a room and locked all the doors. After a short while he barged in with an

[2] There are three types of miracles: one performed by Prophets; it is incumbent to believe in such miracles, for example the *mira'j*. The second is performed by pious people; it is not incumbent to believe in this type of miracle. Such miracles are called *karamat* and are meant to bring people closer to the Auliya. The third type is called *istidraj*. This is performed by faithless and evil people with the intent to intimidate and sway people towards *kufr*.

unsheathed sword and said, "You have two choices: either you stick your tongue out with which you praised Abu Bakr ﷺ and Omar ﷺ or I'behead you."

Accepting the lesser of two miseries, he stuck out his tongue. The Rafizi cut off the tip of his tongue and shoved the dismembered part in his hand saying, "This is the outcome of those people who do such and such (i.e. praise Abu Bakr ﷺ and Omar). Here is your gift."

Shaikh Zubaidi, with the dismembered tongue in his hand, came and stood by the chamber of the Blessed Prophet ﷺ. He began to cry and the tears flowed freely as if complaining of his miseries. It was night and he fell asleep there by the chamber of the Blessed Prophet ﷺ.

He saw the Blessed Prophet ﷺ in his dream. With him were Abu Bakr ﷺ and Omar ﷺ. They stood by his bedside and the Blessed Prophet ﷺ ordered Abu Bakr ﷺ to rejoin his tongue. Thus, Abu Bakr ﷺ gently took the dismembered tongue from his hand, and placed it in his mouth. He then supplicated, "By the power and grace of Allah ﷻ, rejoin yourself." Shaikh Zubaidi says, "I felt as if my tongue had rejoined itself."

Then the Blessed Prophet ﷺ stroked my body with his hand and Abu Bakr ﷺ and Omar ﷺ did the same. They then collectively prayed and supplicated for me. When I woke up in the morning, I had no pain on my body and my tongue was normal again.

This *karamat* of Shaikh Zubaidi became famous in the public. After completing the *hajj*, he returned to Yemen. When he came next time, as was his habit, he again displayed his love for the

Blessed Prophet ﷺ, Abu Bakr ؓ, and Omar ؓ, reciting poems of praise in a melodious tone. He had just finished the recitation when a handsome young man ran up to him and said, "I want you to come with me, please. Tonight you will be my guest; we would like to gain blessings from you."

The Shaikh accepted his offer and the young man directed him towards his house. When they reached the house, the Shaikh started feeling anxious about entering the house. Instead of turning back, he put his situation in the hands of Allah ﷻ and entered.

The Shaikh then said, "I entered and saw, in the middle of the house, a monkey tied to a leash. The monkey saw me and started jumping and tried to attack me. The young man held him back and sat me at the other end, far from the monkey. He called for some food, which we ate together.

After we were finished, he turned to me and said, 'Shaikh, do you remember this house?" I replied, "Yes, I do remember it somewhat." He pointed towards the monkey and said, "Do you know him?" I said, "No." He explained, "This is the man who cut your tongue off last year and I am his son. One night after he cut off your tongue, we heard him making noises like a monkey. We increased the light of the lantern and saw that he had morphed into a monkey. We tied him after that and have, ever since then, repented from his beliefs and ways, and love the Shaikayn ؓ." I heard this and was shocked. I returned shortly after that to Yemen.

Shaikh Zubaidi settled down in a place called Hisi and passed away there. The date of his death is unknown. *(Al-Asaleeb Al-Bade'a fi Fazl Sahaba* ؓ *wa Iqna Shia, p. 415)*

The Blessed Prophet ﷺ Announced: You Will Be Morphed Right Here

Imam Mustaghfari relates in his book *Dalail ul Nabuwat*, from a reliable person who said:

> We were three men on journey to Yemen. One of them was from Kufa and used to curse Abu Bakr ؓ and Omar ؓ. We would rebuke and warn him but he wouldn't listen. One day we camped at a place near our destination.
>
> We woke up early the next morning, performed our ablutions, and told him to wake up. He woke up and said, "Too bad I cannot accompany you on this journey any longer. I will have to stay here because I saw the Blessed Prophet ﷺ in my dream; he was standing at my bedside and saying, "O, wretched one, you will be morphed in this very place."
>
> We urged him to get up and perform the ablutions. Instead, he pulled his feet up and we witnessed the transformation begin from his toes. Within a short time his feet resembled that of a monkey. The transformation then slowly moved up to his knees, then back, then chest, then head, and finally the entire face; he had completely transformed into a monkey. We picked him up and tied him to one of the camels. We departed immediately after and by sunset reached the edges of a thick jungle. There, when he saw a troop of monkeys, he broke open the ropes and joined the troop. *(Majmua Sa'adat 222, Shawahid Nabuwat 268, Sirat Nabi Ba'd az Wasail Nabi 261)*

Camel Tramples and Kills the Curser of Sahaba

Amir bin Sa'ad bin Abi Waqas says:

> My father (Sa'ad Bin Abi Waqas, a noted sahabi) and I were once returning from our properties when we saw a group of people around one person. Sa'ad came and looked over the shoulders of two men to see what was happening. In the middle was a man who was swearing and cursing at Ali, Talha, and Zubair. Sa'ad admonished him and swore by the name of Allah that he stops his diatribes, but he refused to listen. Sa'ad said to him, "What do you get by swearing at a people who are better than you?"
>
> This reprimand, though, only fueled his hatred and he lashed out even more viciously at the Sahaba. Sa'ad said to him, "Listen, either stop this garbage or I will ask Allah to destroy you." The man spun around at Sa'ad and asked demeaningly, "What are you, some prophet trying to frighten me?" Sa'ad arrived at home, performed ablution, went to the masjid and prayed two *rakat*. After finishing his *salah*, he raised his hands in supplication and said, "If this man is swearing at a people who are the best of all in your eyes, and has incited your anger with his name-calling and what not, then show your power in a way that serves as a warning for all the *mumineen*."
>
> In no time, an unleashed camel from one of the tribes appeared from nowhere galloping across the wide expanse. People made way for it as it darted towards the man who was cursing the Sahaba. It trampled over him, came around, and trampled over him again until he was dead.

I saw people coming to Sa'ad ﷺ immediately after, congratulating him for the acceptance of his *dua*. They said, "O Abu Ishaq (Sa'ad's ﷺ nickname), Allah ﷻ has accepted your *dua*." *(Tareekh Damishk 20/347, Tabrani 1/140)*

Imam Dhahabi is quoted in Siyar Alami Nubala (1/217) as saying, after mentioning this incident, "I say this is a shared *karamat*; one part of this *karamat* is Sa'ad's ﷺ for his supplication, and the other of the denigrated Sahaba ﷺ: Talha ﷺ, Zubair ﷺ, and Ali ﷺ."

The Result of Insulting Ali ﷺ

Husain bin Ali bin Husain ﷺ narrates that Ibrahim bin Hisham Al-Makhzumi was the governor of Madinah. Husain ﷺ says:

> Every Friday he (i.e. the governor of Madinah) would insult Ali ﷺ in his *khutbahs*. Once, he was delivering the *khutba* before a large assembly as I sat on one side of the pulpit and fell asleep. I saw the grave of the Blessed Prophet ﷺ split open and a man emerges from within wearing white clothes." He said, "O Abu Abdullah, do you hate what he says?" I replied, "Yes" He said, "Then open your eyes and watch what Allah ﷻ does with him." I opened my eyes and heard him insulting Ali ﷺ. When he finished his *khutba* and stepped down from the pulpit, he collapsed and died."

The Result of insulting Abu Bakr ﷺ

Imam Mustghafari narrates an incident of one of the *salaf-us-saleheen* (pious predecessors). He says:

In the early days of my childhood, I had a teacher who tried to convince me to convert to Shiism. Upon his insistence, I would insult Abu Bakr ﷺ and Omar ﷺ.

One night I saw in my dream that it is the Day of Judgment and all eyes are upon the Blessed Prophet ﷺ. Suddenly, I was able to see him. On his right and left were two old men, their long hair reaching to their earlobes. People around the Blessed Prophet ﷺ greeted him saying, "As-salamu alaykum, O Blessed Prophet ﷺ." I also came close to greet him with the *salaam*. One of the old men said (about me), "What does he want from us, O Blessed Prophet?" The Blessed Prophet ﷺ tried to grab me, but I woke up from my sleep.

After that, the hair from my beard, head, and armpits began shedding and I remained in this condition for four months. Once one of my close friends came and asked what was happening and why none of the physicians could do anything about it. I sensed by what he said that he thought I was overwhelmed by *ishq* (insane love)and it was this which was causing my hair to shed. I thus told him the truth.

He asked, "Why didn't you repent before the Blessed Prophet ﷺ? Maybe you do not know, but all the *salat* and *salaams* sent to the Blessed Prophet ﷺ reach him personally."

I called for a bowl of water and performed my ablutions. Then I prayed two *rakat* and supplicated to Allah ﷻ, "O cherisher of the world, I repent to you and believe in the greatness of Abu Bakr ﷺ and Omar ﷺ." Not even a week after I repented, the hair of my beard, head, and armpits grew back.

These are only a few incidents; otherwise, there are numerous incidents like this in the books of history and biographies and can be even witnessed around us in our modern society. These incidents however only illustrate the punishment of this world, which is separate from and incomparable to the punishment of the *akhirah*.

A Warning for Deriding Abu Hurairah ﷺ

In one of the narratives of Faqih Yusuf bin Muhammad Zanjani, in the books *Tareekh Ibn Najjar* and *Rihlah Ibn Salah*, he says, Shaikh Abu Ishaq Sharazi narrates from Qazi Imam Abu Tayyib that he said:

> Once we were present in a debate in Jami Masjid in Baghdad. During the debate, one young Khurasani man raised the *musarrat*[3] issue and asked the other side for proof. The rival debater offered the hadith of Abu Hurairah ﷺ from *sahihain*[4]. The *hanafi* man said in response, "Abu Hurairah ﷺ is not of the caliber that his hadith be accepted.
>
> Qazi Abu Tayyib, an eyewitness of the incident, says, "He hadn't even completed his sentence when a mammoth python fell from the roof of the masjid. The onlookers scattered and ran in different directions, but the python slithered only towards the young man. People cried, "Repent, repent!" He said, "I repent." The next thing we knew, the python disappeared as quickly as it had appeared leaving no trace behind it."

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[3] *Musarrat* is a controversial juristical issue in which there exists a strong difference of opinion between the Hanafi and Shafi schools.

[4] Bukhari and Muslim

Ibn Salah says, "The chain of this narration is authentic. The chain consists of three respected and known scholars: Qazi Abu Tabari, his student Abu Ishaq, and Abu Ishaq's student Abul Qasim Zanjani." *(Hayat ul Hayawan il Kubra 1/399, Al-Urf Al-Shuzi 394)*

Divine Retribution for Insulting Uthman ﷺ

One of the elders from the tribe of Banu Rasib says, "I was performing *tawaf* (circumambulation) around *baitullah* when I heard a blind man who, while performing *tawaf*, kept on repeating, "O Allah ﷻ forgive me even though I don't think you will." I said to him, "What are you saying? Don't you fear Allah ﷻ?" He said:

Actually, a friend of mine and I had vowed that we would slap Uthman ﷺ on the face after he died. Thus, when he was assassinated we arrived at his home while his body was laid out and his head was in his wife's (Bint Farafisah) lap. My friend told her to uncover his face to him. She asked, "Why?" He said because, he wanted to slap him on the face. She said, "Are you not satisfied with all that the Blessed Prophet ﷺ said about him?"

My friend turned back in shame and regret, but I turned to her and said, "Show me his face." She quicklyy bent forward to grab but I avoided her and quickly slapped Uthman ﷺ on the face then backed off. She screamed at me, "What did you do? May Allah ﷻ paralyze your hand, make you blind, and may He never forgive you!"

I swear by Allah ﷻ, I had not yet left her house that I lost all movement and feeling in my hand and at the same time lost my eyesight. After all that, I don't think Allah ﷻ is ever going to

forgive me (because if the first two *duas* have been accepted, I doubt that the third will be rejected). *(Mujaba Al Dawah, p. 32-33)*

THE OUTCOME OF THE KILLERS OF HASAN ﷺ AND HUSAIN ﷺ

Whatever happened to the grandson of the Blessed Prophet ﷺ in Karbala is known to all. Mufti Shafi *rahmatullahi alayh* in his book, *Shaheed Karbala*, recounts the outcome of the men involved in the killing of Husain ﷺ. He says:

> When thirst brought Husain ﷺ to the bank of the Euphrates River and he was raising the water to his lips, the accursed Husain bin Numair shot an arrow that struck him on his lips. The first words to leave his lips were, "Oh Allah! It is only to you that I complain of whatever is happening to the grandson of the Blessed Prophet ﷺ. Oh Allah! Destroy them one by one, cut them to pieces, and do not leave any of them behind in this world."

Could there be any doubt in the fulfillment of this *dua*, coming from the lips of a *mazlum* (ill-treated, surpressed person) and then the grandson of the final prophet ﷺ? As a result, every man involved in the death of Husain ﷺ suffered a terrible fate.

Imam Zuhri *rahmatullahi alayh* says, "Of the men involved in the murder of Husain ﷺ, none of them died until they tasted the retribution of their actions. Some were killed, others their face blackened or distorted, or their kingdom was usurped. Of course, this is only a small price to be paid for their hatred of a wali of Allah ﷻ and to forewarn others of the dangers of hurting the Auliya-Allah ﷻ, otherwise the punishment of the *Akhirah* is unimaginable."

The Killer of Husain ﷺ Goes Blind

Sabt ibn Jauzi *rahmatullahi alayh* narrates, "One old man involved in the murder of Husain ﷺ suddenly went blind. People asked him what happened. He said, "I saw the Blessed Prophet ﷺ in my dream. The sleeves of his shirt were raised, and he held a sword in his hand. Before him lay the bodies of ten men involved in the killing of Husain ﷺ on aleather mat. The Blessed Prophet ﷺ admonished me and ran a needle made from the blood of Husain ﷺ through my eyes. When I woke up in the morning, I was blind." *(Asaa"f)*

Two Bolts of Lightning Strike the Insulter of Husain ﷺ

Abu Raja' says, "One of our neighbors in Balhajim arrived from Kufa. One day, he said regarding Husain ﷺ, 'see what happened to the wicked son of the wicked father?" At that very moment, two bolts of lightnin struck his eyes and he went blind. May the curse of Allah ﷻ be upon him." *(Tareekh Madinah 14/232, Siyar ul A'lami Nubala 3/313, Baghiyat-Talab by Ibn Adeem 6/2642)*

Face is Blackened

Allama Ibn Jauzi *rahmatullahi alayh* narrates:

> The face of the man who hung the severed head of Husain ﷺ across his mount went black as tar. People asked him about his condition and said, "Of the Arabs, we remember you as a joyful and lighthearted man. What happened to you?" He replied, "Since I hung the head of Husain ﷺ across my horse, whenever I fall asleep even for a short while, two men come and drag me to a blazing fire which scorches me." After a few days, the man died.

Burnt in the Fire

Allama Ibn Jauzi *rahmatullahi alayh* narrates from Suddi *rahmatullahi alayh* who says:

> I invited this man (and some others) to my house. In the gathering, we were talking about the killers of Husain ﷺ and how they were struck by strange circumstances and died terrible deaths. This man said, "That's wrong because I was also amongst the killers of Husain ﷺ and nothing has happened to me. After that (the gathering dispersed), he went home. As soon as he entered and tried to turn on the lantern, his clothes caught fire and he burned to death."

Suddi says, "I saw his body the next morning; nothing was left of it. He was only ashes."

The Torturous Death of the Archer Who Shot an Arrow at Husain ﷺ

Allah ﷻ afflicted the person who shot an arrow at Husain ﷺ with an unquenchable thirst. He would drink endless amounts of water but remain thirsty. Thus, once he drank so much his stomach burst and he died.

The Death of Yazid

Since the martyrdom of Husain ﷺ, Yazid did not get one day of relief in his kingdom. Uprisings and rebellions sprouted everywhere and the cry for revenge for Husain ﷺ's martyrdom echoed throughout the empire. Yazid lived only 2 years and 8 months (3 years and 8 months according to some other narrations) after the martyrdom of Husain ﷺ. The rest of his life was spent in ignominy and he also died in ignominy.

The Capture of Kufa by Mukhtar and the Rueful Destruction of the Murderers of Husain bin Ali ﷺ

Aside from the unseen calamities that Allah ﷻ sent upon the murderers of Husain ﷺ a clever miscreant by the name of Mukhtar also led an aggressive campaign to avenge the murder of Husain ﷺ.

In this campaign, he gained such a large following that he easily captured Iraq and the city of Kufa. After the capture of Kufa, he announced that everyone was granted unconditional asylum except the murderers of Husain ﷺ. He launched a full-fledged nvestigation, which ultimately led to the arrest and execution of 278 men. After this, the search was intensified in order to catch the remaining few who slipped between the lines and were the main instigators behind the killing of Husain ﷺ.

Amr Bin Juraih Zubaidi fled midday, under the scorching heat of the sun, in extreme thirst. He finally fell from exhaustion and was brutally executed.

Shamr Zil Jaushan, the worst enemy of Husain ﷺ who played the biggest part in his martyrdom was killed and his body thrown to the dogs.

The houses of Abdullah bin Usaid Al-Juhani, Malik bin Bashir Badi, and Hamal bin Malik were surrounded. They begged for mercy, but were denied it. Mukhtar said, "O you Transgressors! You didn't show mercy to the grandchildren of the Blessed Prophet ﷺ, how do you expect mercy for yourself?" They were all executed.

Malik bin Bashir was the one who threw off the cap of Husain ﷺ. Mukhtar cut Malik bin Bashir's hands and feet then threw him in the hot sand. He convulsed in pain until his death. Uthman bin Khalid and Bishr bin Sumait assisted in the murder of Muslim Bin Aqeel[5]. They were both executed and their bodies burned.

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[5] Muslim bin Aqeel was the nephew of Hazrat Ali bin Abi Talib ﷺ and the cousin of Husain ﷺ (Muslim's father and Ali bin Abi Talib ﷺ were brothers). Muslim was sent by Husain ﷺ to survey the military support promised by

Amr bin Saad, who commanded the forces against Husain ﷺ, was beheaded. Hafs, Amr's son, was sitting next to Mukhtar in his court (Mukhtar invited him to show him his fathers head). When the severed head of Amr was presented before Mukhtar, he asked Hafs, "Do you know whose head this is?" He replied, "Yes, and after (seeing) my father deade I also have no will to live." Therefore, he was also executed.

Mukhtar said, "The death of Amr is revenge for Husain ﷺ, and the death of his son, Hafs, is in revenge for Ali bin Abi Talib ﷺ. But the truth is that justice has not yet been served. If I was to kill three fourths of the tribe of Quraish, it wouldn't equal the finger of Husain

Hakim bin Tufail, who had also shot an arrow at Husain ﷺ, was raised on a stake and dismembered by a hail of arrows. Ziad bin Rad shot an arrow at Abdullah[6]. When he was discovered (by Mukhtar's search party), he covered his forehead with his hand (for protection). An arrow struck his forehead, pinning his hand to his forehead. He was arrested, and at first, they shot arrows and rocks at him, then they burned him alive.

Sanan bin Anas bin Malik, who led the move to behead Husain ﷺ, fled from Kufa. His house was reduced to rubble. The terrible repercussions upon those who participated directly or indirectly with martyrdom of Husain ﷺ brings this ayah to mind,

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ

---

the people of Kufa against Yazid. After Muslim sent letter that Husain ﷺ would receive full support, the people of Kufa betrayed Muslim to Yazid's governor who had Muslim lynched and killed.

[6] Abdullah was the son of Muslim bin Aqeel . He was of the *Ahl-Bait* who died in Karbala with Husain ﷺ

And we will make them taste of the lighter punishment before the greater punishment in order that they may repent and return.
(Surah Sajdah: 21)

Abdul Malik bin Umaraishi narrates, "In the royal palace of Kufa, I saw the severed head of Husain ﷺ brought before Abdullah bin Ziad. In the same palace, I saw the head of Abdullah bin Ziad presented to Mukhtar. In the same palace, I saw the severed head of Mukhtar brought before Musab bin Zubair bin Awam. And in this very palace, I then saw the head of Musab bin Zubair bin Awam placed in front of Abdul Malik. When I told Abdul Malik what I had witnessed in this palace, he declared the palace a bad omen and moved from there."

Abu Hurairah ﷺ was aware of this *fitna*. He would supplicate in his last years, "O Allah ﷻ! I ask for your protection from the sixtieth year of Hijra and the running of the government by young-aged people."

It was the sixtieth year of Hijra when the young Yazid usurped the reins of the *imarat* (Islamic government).

You read the incidence of the martyrdom of Husain ﷺ. You read of the storms of injustice and the slow ascension of cruel people to places of power. Witnesses to these times thought victory could only be achieved by injustice, but they realized over time that a spell had been cast over them. They saw with their own eyes that injustice cannot succeed and that the cruel hurt themselves more than the victims of their cruelty.

The cruel one thinks he's been cruel to us,
But whatever he does
the onus is on none but himself.

As for the people they attempted to wipe out, they are alive and continue to remain alive in our hearts until the Day of Judgment. They are praised in every household. Centuries have passed but people

die on their name and consider their way of life the real way of life. The verse "Verily victory is for the *mutaqeen*" became a reality indeed. In the war between falsehood and truth, only truth can triumph.

This is a great example for everyone and for the elite especially who sometimes intoxicated by their power surpress the innocent. Learn from this, oh people of understanding.

In the war between falsehood and truth, sometimes the voice of truth will be suppressed. This does not mean that falsehood is not false or that righteousness is not righteous anymore (because both truth and falsehood are not subject to the concept of might is right). One must look at the final outcome. In the end, victory always is and always will be with the truth.

The Wrath of Allah upon the Killers of Husain ؓ

Sufyan *raheemullah* says, "Two men from the tribe of Jaa'fi were amongst the killers of Husain ؓ. The genitals of one became so long he would have to wrap it around his body; the other would down an entire waterskin full of water and still suffer from thirst." Sufyan says, "I saw the son of one of them go insane." *(Tareekh Madinah 14/234)*

Outcome of the Enemy of Rasulullah's ﷺ Grandson

Alqama bin Wail says, I am an eyewitness to the following incident:

> Once, a man stood up in the middle of a gathering of people and asked, "Is Husain amongst you?" The people said, "He is present."
>
> He then said, "O Husain, I give you glad tidings of the hellfire." Husain ؓ responded, "I give you glad tidings of the God of mercy and the Prophet who intercedes. Who are you?" He replied, "My name is Hazira."

Husain said, "May Allah ﷻ drag him into the hellfire by his forehead." He had not completed the last word that the mount upon which the man was sitting jolted forward and galloped away. His foot got stuck in the stirrup and nothing was saved of his body but his feet." *(Malfuzat Ali 6/2641)*

The Punishment for Defecating on the Grave of Husain ؓ

Suleiman A'mash relates, "One man defecated upon the grave of Husain ؓ. Thereafter, his whole body was covered by nodules and macules, as with leprosy." *(Al-Mujalasah wa Jawahir ul Ilm 2/293)*

The Sound of Barking Heard from the Grave of a Defecator Upon the Grave of Husain ؓ

Suleiman A'mash relates, "One man defecated upon the grave of Husain ؓ and went insane. He would bark like a dog and continued to do so until he died. After he died, people heard sounds of barking and screaming from his grave." *(Tareekh Madinah 13/305, Mujim Shuyukh Ibn A'rabi 1/400)*

The Family of the Defecator Upon the Grave of Husain ؓ Faces the Divine Wrath

Suleiman A'mash relates in another incident, "One man from the tribe of Asad defecated upon the grave of Husain ؓ. Immediately thereafter a many afflictions hit his tribe: leprosy, dementia, destitution, and terminal illnesses of every type." *(Al-Mujim Al-Kabir Li- Tabrani 3/120, Siyar Ala'm Nubala 3/317, Al-Badayah Wal-Nihayah 8/203)*

The Face of the Insulter of Husain ﷺ Turns Black

Abdi Rabb relates:

When the army of Yazid besieged Husain ﷺ, Husain ﷺ said, "Will you not even accept the offer which the Blessed Prophet ﷺ accepted from the *mushrikeen* (polytheists)?"

The army of Yazid said, "Which offer did he accept of the *mushrikeen*?" He said, "Whenever anyone amongst the *mushrikeen* offered a treaty, it was immediately accepted." They said, "We don't accept this either."

He said, "Then let me return." They said, "Never. He said, "Then let me go and talk to Yazid myself."

At that moment, one of the men from Yazid's army attacked Husain ﷺ and shouted, "Receive the glad tidings of the hellfire." Husain ﷺ retorted, "Never will I receive the glad tidings of the hellfire, in fact, I receive the glad tidings of the *rahmah* (mercy) of my Lord and the intercession of my grandfather (i.e. the Blessed Prophet ﷺ).

Husain ﷺ was martyred after this. His head was brought on a plate and presented before Ibn Ziad. He prodded Husain's ﷺ head with his stick and said, "He was a handsome man. Who killed him?" The killer stood up and said, "I did."

Ibn Ziad asked, "What did he say before you killed him?" The killer repeated his conversation with Husain ﷺ and there and then his face turned black." *(Tareekh Ibn Asakar 14/220, Siyar A'lami Nubala 3/310, Baghiyat Talab 6/2616)*

HAJJAJ BIN YUSUF'S MURDER OF IBN JUBAIR

raheemullah

Anyone who has studied even a bit of history knows that the name Hajjaj epitomizes the meaning of cruelty. He had thousands of Auliya-Allah killed and as a result, died a terrible death. The last of the Auliya-Allah who died by his order was Saeed bin Jubair. The dialogue that took place between the two, before Saeed bin Jubair was executed, is full of admonition. Here, I narrate it in detail:

Hajjaj: What is your name?

Ibn Jubair: Saeed (fortunate) bin Jubair.

Hajjaj: No, in fact your name is Shaqi (despicable) bin Jubair.

Ibn Jubair: My mother knew my name better than you.

Hajjaj: Your mother was despicable and so are you.

Ibn Jubair: Another one (Allah ﷻ) is more aware of the unseen than yourself.

Hajjaj: I am going to turn your world into a blazing fire.

Ibn Jubair: If I knew this was within your power, I would have made you my Lord.

Hajjaj: What do you think of Muhammad ﷺ?

Ibn Jubair: He was the Imam of guidance and mercy.

Hajjaj: What do you think of Uthman ؓ and Ali Bin Abi Talib ؓ? Do you think they are in hell?

Ibn Jubair: If I had been there and seen the dwellers of hell, I would have told you.

Hajjaj: What do you say of the *Khulafah*?

Ibn Jubair: I am not their attorney.

Hajjaj: Who do you like the most amongst them?

Ibn Jubair: The one who my Creator loves the most.

Hajjaj: Whom does the Creator love the most?

Ibn Jubair: Only He would know who knows the secrets and esoteric meanings behind everything.

Hajjaj: What do you think of Abdul-Malik?

Ibn Jubair: Why do you ask me of a person whose biggest sin is your existence?

Hajjaj: Why don't you laugh?

Ibn Jubair: How can the one made of dirt laugh when this dirt will dissolve in a blazing fire?

Hajjaj: Then how come we laugh when we are entertained?

Ibn Jubair: Not everyone is the same.

Hajjaj: Have you ever even seen the instruments of entertainment (music)?

> [Hajjaj then ordered that music of the flute and harp be played. When Ibn Jubair heard the music he started to cry]

Hajjaj: Is this a time to cry? Music is a thing of enjoyment.

Ibn Jubair responded: No, it is a thing of grievance. The flute reminds me of the day when the trumpet will be blown, and this harp is a piece of wood taken from a tree; I personally think the tree from which it was cut was cut unjustly. The strings of this harp are made from the tendons of the goats, which will be raised with them (the goats) on the Day of Judgment.

Hajjaj responded: You are so pitiful, Saeed.

Ibn Jubair: The person who is saved from the hellfire and enters heaven is not worthy of pity.

Hajjaj: I will not move from my spot until I send you to the hellfire.

Ibn Jubair: I swear by Allah ﷻ, you will be killed before Allah ﷻ, on the Day of Judgment, the way you kill me here right now.

Hajjaj: Do you wish that I forgive you?

Ibn Jubair: Your forgiveness is from Allah ﷻ (it is not your favor upon me).

Hajjaj: Then I will kill you.

Ibn Jubair: Allah ﷻ has specified a time for me and that time has to be reached (for me to die). If my time has come, it is predestined, and I cannot flee from it. If a delay is destined, then this also is in the hands of Allah ﷻ.

The Execution, His Integrity, and Strength of Will

[After this, Hajjaj called for the executioner to execute Ibn Jubair. Upon hearing this, one person in the crowd began to cry].

Ibn Jubair asked him: Why are you crying?

He replied: Because you are going to be executed.

Ibn Jubair: This is nothing to cry over, it is something preordained by Allah ﷻ. [He then recited the ayah]:

مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

"No misfortune can happen on earth or in your souls but is recorded in a book before we bring it into existence: that is truly easy from Allah ﷻ." (Surah Hadid: 22)

[Before Ibn Jubair was led to the execution chambers he asked that his son be brought before him. His son began to cry].

Ibn Jubair asked: Why are you crying? Your father had no life after 57 years, then what is there to cry about?

[With such fortitude he was finally led to the chambers smiling. Hajjaj was informed that Ibn Jubair is smiling while he is being led to the chambers].

Hajjaj called him back and asked: What are you smiling about?

Ibn Jubair: At your audacity before Allah ﷻ and His patience with you.

[At this, Hajjaj gave the order that the leather mat be placed in front of him so he could witness the execution].

Ibn Jubair: Give me some time that I may pray two *rakat salah.*

Hajjaj: If you will face the east (the opposite directio of the Qibla), I will allow you to pray.

Ibn Jubair said: No problem.

[Then he recited the ayah]:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ
إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Wherever you turn, you will find Allah. (Surah Baqarah: 115)

[Then he recited the ayah]:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ
وَالأَرْضَ حَنِيفاً وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

For me, I have set my face, firmly and truly, towards who created the heavens and the earth, and never shall I give partners to Allah. (Surah Anaam: 79)

Hajjaj ordered: Bow his head forward.

[When Ibn Jubair heard this, he himself bowed his head forward and recited the ayah]:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

From the earth did we create you, and into it shall we return you, and from it shall we bring you out once again. (Surah Taha: 55)

He then recited the *kalimah* and supplicated to Allah, "After my execution, do not grant him the power to execute anyone else."]

Hajjaj gave the order; the executioner lifted the sword and with a swift stroke, the head separated from the body. The last words before he died were, "*La ilaha ila lalah*"].

Note: At his death the body of Ibn Jubair drew more blood than others executed before him. Hajjaj called the physicians and asked, "Most of the time the victims shed very little blood whereas the body of Ibn Jubair drew fountains of blood?" The physicians replied, "The physical body is subservient to the soul. The souls of the ones executed before had gone into dissolution before they were executed (out of fear), whereas the soul of Ibn Jubair was not affected at all."

This incident occurred in Shaban 94 Hijri. Ibn Jubair was, according to different accounts, either 57 or 49 years old.

The Grief of Hasan Basri

Ibn Jubair was of such high repute that the word of his martyrdom devastated the Tabien of his time. Hasan Basri said, "May Allah ﷻ take revenge upon the despot of the tribe of Thaqif (i.e. Hajjaj). I swear by Allah ﷻ, if the whole world was involved in the murder of Ibn Jubair, Allah ﷻ would throw all of them in the hellfire."

The Outcome of Hajjaj

The *dua* of Ibn Jubair was fulfilled and his murder was eventually avenged. A few days after Ibn Jubair's martyrdom, Hajjaj was afflicted with not one, but many psychotic problems that ravaged him and finally led him to his deathbed.

In his sickness, he would slip between conscious and unconsciousness. When he was unconscious he would get delusional and see Ibn Jubair, his clothes pulled up, asking him, "O enemy of

Hasan Basri is the father of the Sufia. His father was the freed slave of Zaid bin Thabit. Omar ؓ performed his *tahnik* (to place a bit of date in one's own mouth and insert it thereafter into the mouth of the child for blessing) and he spent a part of his childhood in the home of the mother of the *mumineen*, Umm Salamah *radhiallahu anha*,. According to some narrations, she also nursed him when his mother was busy working. He passed away in 110 Hijri.

Allah ﷻ, why did you kill me?" He would then sit upright and utter in panic, "What do I have to do with Ibn Jubair?"

These severe psychotic attacks continued until his death in 95 Hijri. In this way, Hajjaj was unable to execute anyone after Ibn Jubair, just as Ibn Jubair had asked from Allah ﷻ.

One man saw Hajjaj in his dream after Hajjaj died. The man asked Hajjaj, "How did Allah ﷻ deal with you?" Hajjaj replied, "He killed me once for each person I killed, and killed me one hundred times for killing Ibn Jubair."

Allama Ibn Khalqan writes the details of the sickness of Hajjaj before his death in his book, *Wafiyatul A'yaan*, he writes, "Shortly before he died, Hajjaj developed some type of scratching sickness in his stomach. He called the physician who tied some meat to the end of a string, and lowered it into his throat. After a short while, he pulled it up only to find small insects writhing on the string.

Another of Allah ﷻ was the feeling of coldness throughout his body. Burning coals would be placed near him, sometimes so close it would burn his skin, but he would not feel a thing.

He was so exhausted and weary of his pains he complained to Hasan Basri of his sicknesses. Hasan Basri said, "I told you not to hurt the *saleheen* (the pious ones), but you didn't listen."

Hajjaj replied, "O Hasan! I am not asking you to ask Allah ﷻ to remove my spiritual problem (my disrespect towards the Auliya-Allah); all I ask is that you ask Allah ﷻ to take my soul quickly and to not prolong this hardship upon me?" Hasan then began to cry.

Hajjaj remained in this feeble state for fifteen days and then died in the month of Ramadan. Some believe he died in Shawwal 95 Hijri at the age of 53, while others estimate his age to have been 54 at the time of death. The latter account is more reliable.

Tabari writes in his book, *Tarikh Kabir*, that Hajjaj died on the 21st of Ramadan 95 Hijri on a Friday. Other historians have recorded that when Hasan Basri received news of the death of Hajjaj, he

prostrated before Allah ﷻ and supplicated, "O Allah ﷻ you gave him death, now remove his cruelty from us as well."

Hajjaj died in the city of Wasit and was buried there. His gravesite was leveled and water poured over it (to remove any signs of his grave). May Allah ﷻ, have mercy on him and forgive him.

Shortly before he passed away, he saw in a dream that both his eyes were gouged out. He divorced both his wives, Hind bint Mahlib bin Abi Sufra Azdi and Hind bint Asma bin Kharija, thinking they were the interpretation of his dream. However, he soon received news of the death of his brother, Muhammad, in Yemen, the same day his son, Muhammad, passed away. He then realized that they were the interpretation of his dream and said, "I swear by Allah ﷻ, they are the interpretation of my dream."

The Result of Being Heedless of the Auliya-Allah

Abdur Rahman bin Ramla says:

> One man came to Saeed bin Musayyab ؓ to meet him before leaving for *hajj* and *umrah*. Saeed Bin Musayyab told him not to leave without praying *salat-ul-juma* because the Blessed Prophet ﷺ said, "After the *azan*, no one leaves the masjid except for a hypocrite."
>
> The man said, "All of my friends are in 'Hurra' right now, I can't stay any longer." After he left, Saeed ؓ looked as if he was awaiting some tragic news. He finally received news that the man fell off his mount and broke his hipbone. (*Miftah ul Jannat Li Suyuti, 44)*

In another version of this incident it is narrated:

A man came to Saeed Bin Mussayab shortly before *Juma* to meet him before he left for *hajj* and *umrah.* Saeed bin Mussayab ﷺ asked him not to make haste and pray his *salah* before he leaves. The man said, "I fear I may lose my friends (with whom he was going for *hajj*)." After he left, Saeed ﷺ inquired about him until he was informed that the man had fallen from his mount and broke his leg. Saeed said, "It is exactly as I presumed; he would fall into some hardship."

Witnessing the Wrath of Allah ﷻ

Muhammad bin Zaid bin Abdullah bin Amr ﷺ says, "I was standing on Jabal Abu Qais (i.e. a mountain) when the catapults were erected against Abdullah bin Zubair ﷺ, and even now I can visualize what happened on that day. Lightning whirling around like a red donkey around a grinding mill reached the fifty or so handlers of the catapult killing them all." *(Mujalasah 7/23)*

PUNISHMENT FOR TORMENTING THE *MUJADDID*[8] (REVIVALIST OF THE TIME)

Once, someone lifted the Mogul King, Jahangir, while he was awake[9] and threw him on the ground. He sat on the floor dumbfounded unable to understand what had struck him. Soon after, he was ridden by a sickness that got worse day after day. All treatments had proven futile.

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[8] According to the hadith of the Blessed Prophet ﷺ, Allah ﷻ chooses one *mujaddid* for each century. They are pious Auliya-Allah who revive the *Deen* and eliminate the *bida* and innovations within it.

[9] "While he was awake" indicates that the man who threw him down was a sign from Allah ﷻ. Otherwise, to throw down a king was nothing short of suicide which no layman or any other would have the heart to carry out.

One day, he saw the Blessed Prophet ﷺ in his dream saying to him, "O wicked one, you have tormented a *mujaddid* of this time, and this is why you are afflicted with this sickness. If you wish any good for yourself, then go and ask him to supplicate for you."

When the King woke up, he gave the order to free Mujaddid Alfi Thani, and sent a letter begging for forgiveness with a request to be allowed to sit in his pious company. Mujaddid Alf Thani accepted on some conditions to which Jahangir immediately agreed.

He was then freed from the prison in Ghawaliyar and was warmly received by Shah Jahan, the chief minister, and another high-ranking minister. He entered the palace and met the King and ordered him to beseech Allah ﷻ earnestly as he (i.e. Mujaddid Alf Thani) supplicated to Allah ﷻ.

Within a short time the King was cured and became a devout follower of the Shaikh. He (i.e. the King) then enacted laws prohibiting any custom that contradicted the Shariah (like bowing before the King.) Once Mujaddid Alf Thani said, expressing his contentment of him, "*Inshallah* ﷻ, I will take Jahangir with me to Heaven." *(Sirat Imam Rabbani, p. 131-132)*

Divine Wrath Descends Upon a Christian Iconoclast

In 91 Hijri, the Ummawi Khalifah, Wali Bin Abdul Malik, ordered the governor of Madinah, Omar bin Abdul Baari, to tear down the walls surrounding the venerated grave of the Blessed Prophet ﷺ. As the walls came down the venerated grave of the Blessed Prophet ﷺ was exposed. A Christian worker, seeing no Muslim nearby, immediately saw an opportunity to commit sacrilege against the Blessed Prophet ﷺ. He said to his other Christian colleagues, "Watch, I am going to urinate on the grave of Muhammad ﷺ."

His colleagues warned him and even threatened him, but he refused to listen. As he moved to commit the dastardly act, a stone fell from above, hit his head, and killed him instantly. Many of the

Christian workers upon seeing this accepted Islam. *(Wafa ul Wafaa 3/ 519)*

Revenge Upon a Hateful Policeman

Malik bin Dinar says:

> Once, I caught a fever. When I felt better a few days later, I went out to run an important errand. A few policemen walking by told me to move out of the way, but I was sluggish from weakness (caused by the fever) and was slow to respond. One of the policemen came from behind and flogged me with a whip, which hurt more than all the pain I had endured in my sickness. I said, "May Allah ﷻ cut off your hand."
>
> The next day I left the house to fulfill some chores. Going towards the bridge, I saw the same group of policemen standing nearby, and the policemen who had hit me; his hand was but a stump and was tied to his neck. *(Mujabu al Da"wat, p. 61)*

The Hand of the Hater is Paralyzed

Ibrahim bin Ismail says, "One man had some dispute with Suleiman Taimi *rahmatullahi alayh.* One day he came and punched Suleiman *rahmatullahi alayh* in the stomach. Immediately after, his hand became paralyzed. *(Mujaba al Dawah, p. 16)*

A *Khariji* Under the Wrath of Allah ﷻ

Assam bin Zaid Muzani says, "One *khariji* used to attend the gatherings of Hasan Basri. Every time he attended a gathering, he would disrupt it, asking foolish questions and raising nonsensical arguments. Someone advised Hasan Basri to call upon government

officials to ban him from attending the gatherings. However, Hasan Basri remained silent.

Once, Hasan Basri was sitting amongst his students when the *khariji* walked in and sat down. Hasan Basri *rahmatullahi alayh* saw him and said, "O Allah ﷻ, this man always causes trouble whenever he comes and you know him well. Deal with him as you feel appropriate, and suffice for us against him."

I swear by Allah ﷻ, a second later, the *khariji* fell backwards. He left the masjid on a bier silenced forever. After that, whenever Hasan Basri remembered him, he would cry and say, "Look how audacious respite from Allah ﷻ had made him?" *(Mujaba Al Dawah #73, p. 93)*

The Death of a *Mutabari*[10]: A Clear Warning for People of Understanding

One of the most revered Shiite scholars, Muhaqqiq Tusi, included an appendage, a *tabaru'* of the Sahaba ﷺ at the end of his book, *Tajreed-ul-Aqaid.* On his deathbed, he coughed up feces as happened with the false prophet Mirza Ghulam Qadiani. He pointed towards the feces in shock and asked, "What is this?"

A scholar of righteous belief, sitting nearby said, "This is the filth you ate at the end of your Tajreed book (i.e. reference to his *tabaru'* of the Sahaba.)."

May Allah ﷻ save us from derogation of the Sahaba. Ameen. *(Ikhtilaf ul Ummat wa Sirat ul Mustaqeem, p. 144)*

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[10] Tabaru' is one of the ten pillars of the Shiite faith. Tabaru' is the belief which obligates a repudiation of all the Sahaba (Nauzu billah min zalik).

AULIYAH OF THE RECENT PAST

Banished from Politics for Tormenting a *Waliyullah*

Shah Jahan[11] preferred the Auliya-Allah in his cabinet. When he heard of the *waliyullah* Shaikh Adam Binori, he sent two men (i.e. Sa'ad Ullah Khan and Maulana Abdul-Hakeem Sialkoti) to investigate him. The Shaikh was engrossed in some work when they came. When he saw them, he continued his work and did not stand up in show of respect. Sa'ad Ullah Khan said, "I understand you are not standing up for me; I am just a dog of this world, but I do think you should have stood up for my partner (i.e. Maulana Abdul-Hakim Sialkoti). He is a scholar of the *Deen* and it is important that you show him some respect."

The Shaikh responded, "The scholars are protectors of the *Deen*. If they become hangers-on of the kings, they become thieves of the *Deen* (i.e. they are betraying their *Deen*)." Sa'ad Ullah Khan asked, "Are you a *syed*[12]?" He replied, "Yes, but my mother was Afghani, therefore I have connections with the Afghanis as well." Sa'ad Ullah asked, "Do you perform *karamat*?"

The Shaikh replied, "Yes, sometimes *karamat* do happen." Sa'ad Ullah Khan returned to Shah Jahan and said, "He is a *pathan*[13] who claims to be a *syed*, that he can perform *karamat* and has connections with the Afghanis. I fear he may overthrow your government; it is best that you banish him from the empire under the pretext of *hajj*."

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[11] He was the third son of the Mogul Emperor Jahangir and the Rajput princess Manmati. He had an almost insatiable passion for building. At his first capitol, Agra, he undertook the building of two great mosques, the Moti" Masjid and the Jami" Masjid, as well as the superb mausoleum known as the Taj Mahal. (1628-1658).

[12] *Syed* is a title for anyone who is from the family of the Blessed Prophet ﷺ.

[13] Pushto speaking people of the northern areas of Pakistan and parts of Afghanistan

Thus, Shah Jahan sent an order for him to make preparations for *hajj*. In those times, ships departed for *hajj* from the port of Surat[14]. When the Shaikh arrived in Surat, the governor of Surat, a *mureed* of the Shaikh, tried to stop the Shaikh from leaving. Yet, the Shaikh insisted that it was best for him to leave.

After he departed, Shah Jahan saw a dream in which someone was telling him that the departure of the Shaikh is going to be the fall of his empire. When he awoke, he immediately sent orders to catch the Shaikh in Surat before he departed for Makkah. When they arrived, the Shaikh had already departed. Within forty days after the Shaikh's departure, Shah Jahan was arrested and jailed. *(Malfuzat Faqih ul Ummah 1/ 93)*

Incidents from the Life of Shaikh Khawaja Fariduddin

Khawaja Nizamuddin Auliya[15] narrates:

> Once I was with Shaikh Fariduddin[16] and five dervishes came to meet him. They were very talkative and of unruly behavior. After a while, they got up from the company of Shaikh Fariduddin and said, "We have traveled the world, but have not yet found a dervish who meets our standards. We only met some who have made a reputation for themselves of being dervishes (but who are not nothing of the kind)."

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[14] City in the southeastern Gujarat state, west-central India. It lies near the mouth of the Tapti River and the Bay of Cambay.

[15] An expert of the *uloom-e-israar* (knowledge of spiritual realities) and also, uniquely, an expert in chemistry. He was thrice exiled by the Mogul King, Akbar, for complaints that people envious of Hazrat brought to his attention. He passed away in 1024 Hijri.

[16] Hazrat Fariduddin was a descendant of Omar ﷺ, and one of the elders of the Sufia from the Chistiya order. He was born in a small town near Multan, in 585 or 569 Hijri and passed away in 664 or 668 Hjiri.

Shaikh Fariduddin said, "O dervishs! Stay here for a while so that I may show you a dervish." He presented them some food, but they rudely rejected his offer and left. He said, "Fine, if that's your desire, but remember to follow the route that goes through inhabited areas."

They were very disappointed and left him without paying attention to his advice. Shaikh sent someone behind them to find out which route they had chosen. After a while, the man returned and told the Shaikh they had taken the route that goes through the jungle. The Shaikh heard this, wept, then said, "We are from Allah ﷻ and to him we return."

A while later, he received news they had been struck by a heat wave. Four died immediately and the last one dragged himself to a well, drank excessive amounts of water that led to his death.

The Irreverence of Sharifuddin Qiyami

Shaikh Nizamuddin *raheemullah* said:

When I gave *bayah* to Shaikh Fariduddin and returned from his place (Shaikh Fariduddin) to Delhi, I wore the portion of a shawl he had presented to me as a gift while on my way to Jami-Masjid. Sharifuddin Qiyami saw me and called me. I told him of my *bayah* to the Shaikh. Upon hearing this, he began ridiculing the Shaikh and me. Although I could have responded to his disturbing remarks, I chose to remain silent. When I visited the Shaikh, I told him of the whole incident. He heard this and began weeping. He also praised me for my tolerance, and then said abruptly, "I think Shaikh Sharifuddin has left this world." When I returned to Delhi, I was informed that he had died.

The Disrespect of a Beggar

Khawaja Nasiruddin Churagh Delhi Audhi says, "I heard from my Shaikh that a beggar, dressed in ragged and coarse clothing, arrived at his door. The Shaikh gave him something and politely asked him to leave. He remained standing and saw (from the crack of the door) a comb on his *musalla* (prayer mat). He asked, "O Shaikh, give me the comb?"

Since this was his only comb, the Shaikh remained quiet. The beggar said even more forcefully, "O Shaikh! If you give me this comb, I will bestow you with my blessings." The Shaikh responded, "I put you and your blessings in the river rapids."

The beggar left and came by a river in the district of Ajudhan. He took off his coarse clothes and went in for a bath. He was washed away by the current and never seen again.

The Malice of a Baron

Shaikh Nasiruddin Delhi narrates that the baron of Ajudhan hated Shaikh Fariduddin. He would use every method within his means and power to make life for the Shaikh and his family difficult. The Shaikh would see and hear of this, but was forbearant. When it became unbearable and his family was fed up with the abuses, his (Shaikh Fariduddin) elder son, Shaikh Shahabuddin, asked him, "Is this how we benefit from your piety? We are constantly abused by this baron because of his hatred for us?"

The Shaikh picked up a stick from in front of him and hit it hard against the floor. At the same time, the baron felt a pain in his stomach and said, "Quickly take me to the Shaikh's house." He died before they even reached the door of the Shaikh's house.

Incidents from the Life of Shaikh Nizamuddin

The Sufia played a significant role in spreading Islam throughout the Indian subcontinent. The Sufia were loved and respected by the

people to the extent that the kings sometimes would be jealous of their fame. Amongst the Sufia, Shaikh Nizamuddin and Shaikh Nasiruddin Mahmud were two such examples who suffered at the hands of the kings of their time because of their jealousy. Qutbuddin, the second son of the King, Alauddin, usurped the kingdom from the successor to his father, Khizr Khan. Qutbuddin had all the more reason to hate Nizamuddin, since Khizr Khan was his *mureed*[17].

He built a Jami-Masjid by the name of Mere-Masjid, and ordered all the scholars and *mashaikh* to pray their *Juma* there. Khawaja Nizamuddin sent notice that he would pray *Juma* in the nearby masjid since it had more right than the masjid he (i.e. Qutbuddin) built, which was far away. Thus, he prayed his *Juma* in the local masjid and by refusing to go to Mere-Masjid, aroused the anger of Qutbuddin.

Likewise, on the 9th of every month, scholars, notables, and leaders, customarily gathered at the King's palace to pay their respects) to the King. The Shaikh would never attend this gathering and instead send his servant, Iqbal. The King was incensed by this show of aloofness. He banned all his courtiers and ministers from going to meet the Shaikh in Gayaspur. Ameer Khizr, who was one of the ministers and a poet of his time, said, "I heard Qutbuddin say on occasion, "Whoever brings Nizamuddin's head to me, I will reward him with 1000 dirham."

One day, they (i.e. the Shaikh and Qutbuddin) came face to face at Sultanuddin Razmi's house. The Shaikh greeted him with *salaam*, but Qutbuddin ignored him. Within the four years of his tenure many incidents of this kind occurred, which increased tensions between the Shaikh and Qutbuddin. The incident of Nauchandi was one of the very last incidents of this kind.

Qutbuddin announced before all in his court, "If the Shaikh does not come to the next Nauchandi, I will have him arrested and brought

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[17] A person who makes an oath with his Shaikh to follow the Qur'an and Sunnah.

to my court, then we will see" (e.g. an open threat, possibly to execute him).

When the Shaikh heard this threat, he remained silent. Time went by, and the day of Nauchandi came closer and closer. As each day passed, the friends and *mureedeen* of the Shaikh lost sleep and became worried for their Shaikh. Tomorrow was the day where the two worlds of *dunya* and *Deen* would clash. However, before the next day even dawned, Khizr Khan assassinated the King.

The historian, Tabatabai, writes:

> The night before the big day, Khizr Khan and his supporters staged an attack on the palace. Khizr Khan found his way to Qutbuddin's room and pulled him by his hair, dragging him out of bed. Both of them struggled and wrestled with each other until Khizr Khan finally stabbed Qutbuddin on his side, making him fall. He then, using his dagger, beheaded him and threw his head over the balcony onto the palace grounds."

The Rudeness of the Sons of Shaikh Imad

Shaikh Nasiruddin Audhi narrates:

> Once, Shaikh Mahiyuddin and I were sitting in the presence of Nizamuddin Auliya when some other brethren entered and started talking of their visit to Khanka Tuwaisiya. They said, "The sons of Shaikh Imad used derogatory language against the Shaikh; we couldn't tolerate it and left immediately."
>
> When Shaikh Nizamuddin heard this incident, he said, "Once a beggar came to Shaikh Fariduddin. The Shaikh gave him something and asked him to leave. As he left he saw a comb by the Shaikh's prayer rug. He said, "Give that to me." The Shaikh stayed quiet.

"Shaikh, if you give this comb to me, you will receive many blessings," said the beggar. The Shaikh replied, "Go, I put you and your blessings in the river raipds."

A few days later, the beggar went to bathe in the river and drowned." This has been mentioned in Shaikh Fariduddin's incidents.

While Shaikh Nizamuddin was narrating this incident, someone came and told them that Shaikh Imad's son just drowned in a river.

Sultan Muhammad Taghluq's Harassment of Shaikh Nasiruddin Mahmud

Shaikh Nasiruddin was the most celebrated of the Sufia. Thousands of people took *bayah* with him and were gaining benefit from his company. He was considered one of the greatest Sufi and *shaikh* of his time. Sultan Muhammad Taghluq hated Shaikh Nasiruddin and began troubling the Shaikh. In return, the Shaikh, like his predecessors, took no action and tolerated it patiently.

In his last days, the Sultan, on a mission to quell an uprising, camped in the town of Tahta, which was only three miles from Delhi. He called, amongst other scholars and *mashaikh*, the Shaikh to his presence in Tahta (where the Shaikh lived). When the Shaikh came, the Sultan harassed him and treated him disrespectfully. The Sultan suddenly died before he reached Delhi (the capitol of the Sultanate).

The Shaikh was asked, "What did he do to trouble you so much?" The Shaikh replied, "There was an agreement between Allah ﷻ and I, and due to that, the Sultan was lifted from this world."

Incidents from the Life of Mirza Mazhar Janijana

There was a Shiite who lived next door to Shaikh Mirza Mazhar. When the *khanqa*[18] became short of space, the Shaikh asked her (i.e. the Shiite lady) if she would sell her land to him, but she refused.

The Shaikh then asked Hakim Sharif Khan, who was one of the respected citizens of Delhi, to convince her and ask that if she felt insulted or had some other problem with it, they would pay her in secret. If she wished she could then publicly declare she had donated her property (and receive acclaim for it) to the *khanqa*. When he made this offer, she not only refused, but also slandered the Shaikh and used vulgar language against him.[19]

Hakim returned to the Shaikh and told him what happened. The Shaikh heard this, raised his head to the skies and said, "O Allah ﷻ! You heard what she said; now I will not take her house until she herself comes and begs me to take it."

Consequently, her relatives began to die successively. When one child from her family remained and became ill, she realized what was happening. She brought the sick child to the Shaikh's house and offered her property to him.

Karamat

The Sultan elected Hakim Ruknuddin for a high political position. Once, the Shaikh requested his help regarding one of his (i.e. Shaikh's) relatives, which he ignored. A few days later, he was deposed and never gained any high position again.

Once, the Shaikh became angry with the provincial governor, Shah Nizamuddin, who was deposed immediately thereafter.

[18] A place where *mureed's* (students) of a Shaikh gather together in remembrance of Allah ﷻ, sit in his company, and fulfill the spiritual programs assigned to them by their Shaikh.

[19] Shiism, of all religions of the world, exhibits hostility towards piety and pious people. This hostility is the 7th pillar of their religion which is called *tabara*".

An Incident from the Life of Makhdum Abul-Qasim

Makhdum Abul-Qasim was known for being *mustajabu-dawat*. One of the ministers of the governor of Tahta, Nawab Saifullah Khan, despised Shaikh Makhdum Muhammad. He always instigated the Nawab against the Shaikh and looked for any opportunity to cause him harm.

Once, he cunningly obtained a commission, from the Nawab, for the army stationed in the area where the Shaikh owned some property. He quickly made plans to destroy the Shaikh's properties and order his arrest. When Makhdum heard this, he came to his Shaikh, Makhdum Abul-Qasim, and explained his predicament. At the time, he (i.e. Makhdum Abul-Qasim) was performing ablution. When he heard the situation, the ablution bowl fell from his hand and shattered to pieces.

He turned to Makhdum Muhammad and said, "Don't worry, this foolish one is going in the same way" (e.g. as the bowl that shattered). Thus, before the minister reached his destination, his horse suddenly set off on a gallop, and the minister fell. His foot became tangled in the stirrup and he was dragged to his death.

Incidents from the life of Shaikh Husain Madani *raheemullah*

Shaikh Madani was the epitome of humility. Despite the hardships he endured, he never cursed his enemies. In fact, he would forgive them for the insults and the hardships they brought upon him.

Syed Nafis Shah, one of the most prominent *khulafah* of Shaikh Abdul Qadir Raipuri, writes, "The incidents of warning in the life of Shaikh Husain Ahmed Madani come to our attention all the time. I personally heard of many of these unnerving incidents from Ataul-Haq and Hafiz Abdur-Rahman Jalandhari (presently settled in Ghurdnanakpur, Faisalabad) who also gave *bayah* to Shaikh Abdul Qadir Raipuri. They are eyewitnesses to whatever they have narrated, and I personally testify to their reliability and trustworthiness in their narrations.

I finally put these incidents down on paper, in the month of Ramadan 1396 Hijri. I wrote down the incidents as brother Ataul-Haqq narrated them to me. These are real-life incidents, not fables or drama. They demonstrate the reality of what happens to people who slander the inheritors of the Blessed Prophet ﷺ.

A few months before the partition between Pakistan and India, Shaikh Husain Ahmed Madani traveled from Deoband to Punjab. During his tour between the two places, he stopped through many towns and villages. After the tour ended, he took the Kalka Mail (name of a train that runs a route through Punjab) from Lahore. The popular separatist activist and one of the main workers for Muslim League (ML), Raja Ghazanfur Ali Khan, was scheduled to arrive by the same train. Though he was not present in the train at the time (his tour had been canceled), ML supporters were gathered at the platform of every station en route, waiting for his arrival.

When the train reached Amritsar, ML supporters started looking for Ghazanfur Ali Khan. The railway guard informed them he was not on the train, but that Maulana Husain Ahmed Madani was on the next coach if they wanted to see him.[20]

They gathered in front of the coach where Maulana was sitting and began catcalling, shouting slogans, and throwing tomatoes at him. One passerby, by the name of Abdul-Rasheed (who had come to book and register his container of wholesale products for shipment), saw this melee and was told that these protesters were harassing a Shaikh. He ran to help Maulana (although he had not known him previously[21]), and put his life on the line to save him.

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[20] He said this in the hope of causing some trouble for Maulana Husain Ahmed Madani.

[21] It was Abdul-Rasheed himself who narrated this incident to Brother Abdul Haqq. Sometime after this incident he moved to Rawalpindi, where he ran the same business as in Amritsar.

The rioters tried to get into the coach, but Abdul Rasheed stood at the door and stopped them from making a forced entry. They started beating him until two of his teeth broke, but he continued to protect Maulana from them. It was only when the train started moving and the platform passed, that he finally jumped off.

Another crowd of ML supporters was eagerly waiting in the next station in Jalandhar. As the train moved onto the platform, the ML supporters rushed in looking for Ghazanfur. The same guard informed them of his absence and deviously guided them to the coach where Maulana was sitting. The same thing happened as in the last station, except that this time they were able to enter the coach and assault him. The viciousness of their assault was compounded by the verbal and physical abuse of three people: Fazl Muhammad, Shamsul-Haqq ('Shami'), and Fath Muhammad.

Fazl Muhammad and Fath Muhammad were both from Purani Khachari neighborhood in the city of Jalandhar, while Shamsul-Haqq was from Aa'li, another neighborhood in Jalandhar. Of all the rioters, they tormented Maulana in a way no one else did. They swore at him, threw trash on him, knocked off his hat, pulled his cushion from underneath him, grabbed his beard, and Shamsi also slapped him in the face. Maulana tolerated this with his usual composure.

One of Maulana's helpers, who was with him on this journey, became enraged and stood up to fight. Maulana admonished him saying, "If you can't take it then leave the train, but don't interfere in my situation." Shortly thereafter, the train began pulling away from the platform, and the rioters quickly jumped off and returned home.

The next morning some of the youth from this group, in the neighborhood of Purani Kuchari, boastfully spread the word of their daring assault on Maulana. This neighborhood coincidentally was also the location of *Khanqa-aa'liya*[22]. Some of the members of this *khanqa*

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[22] Maulana Abdul Qadir Raipuri and Munshi Rahmat Ali ؒ often visited and stayed at this *khanqa*.

were well-respected denizens of Jalandhar. They were enraged when they heard about the frenzied attack on Maulana the night before.

When Abdul Haqq Bin Chaudry Fazl Muhammad[23] heard this incident directly from Fath Muhammad, he lost his patience. He grabbed Fath Muhammad by the collar, slapped him on the face and hissed, "Tell me what happened last night." Fath, boastful of his bold venture a few hours ago now stood frozen in silence.

Chaudry Imamuddin (brother of Ataul- Haqq) came in a while later and was informed of everything. He immediately picked up his shoe and began beating Fath Muhammad until he begged for forgiveness. Chaudry Imamuddin made an announcement that day in the city, "Anyone who harasses or bothers our Auliya, in any way, may consider themselves as good as dead."

The repercussions of their actione manifested itself immediately. That night, when he reached home, Fazl Muhammad had a high fever. Early the next morning, he found two large abscesses had formed in his lower back. The swelling prohibited him from sitting upright or standing, and he constantly moaned from the excruciating pain. After five or six days when his mother came to purchase some groceries from Chaudry Imam-Uddin's store, he asked about Fazl since he had not seen him for a few days. She replied that he was sick and two large abscesses have formed in his lower back. Ataul-Haqq says:

> Parasites grew out of his wounds and began feeding off his body (the abscesses were no less than three inches in diameter). The doctors advised that the abscesses be filled daily with beef to stop the parasites from feeding on his body. Thereafter, everyday beef was inserted into his abscesses, which the parasites finished before the next day.

A few months later, the two countries were divided and the land swapping process between Pakistan and India began. A massive influx

[23] Presently living in Street #2 Guru Nanak, Faisalabad.

of Muslims made their way to refugee camps to protect themselves against Hindu rampages. The inhabitants of Purani Kuchari, likewise, shifted to a refugee camp in the Jalandhar cantonment area. Surprisingly, Fath Muhammad and Fazl Muhammad refused to migrate with the rest of their relatives. Although their relatives insisted that they come with them, for some reason they refused and stayed behind.

A few days later Fath Muhammad and Fazl Muhammad were forced to leave their homes. Fazl Muhammad, along with his family, took refuge with Bulanath, his employer and factory owner. Fath Muhammad, also in search of asylum, left home with his family. A band of armed Sikhs met them in Railway Phatuk (near the Hushiarpur bus station) and massacred the whole family.

Fazl Muhammad, with the help of his employer Bulanath, arrived sometime later at the refugee camp in Jalandhar cantonment. His sickness had enervated him and he would beg to be saved from the disease or be killed. He wished that someone kill him, but Allah ﷻ wished that he stay alive as a warning for others. He finally arrived in Lahore and settled down near Engineering College.[24]

Every day of his life was a day of agony and unendurable pain. He never slept and wore only a simple unsown cloth wrapped around the lower portion of his body. In mid-October, he moved to Faisalabad,[25] where others from his neighborhood of Purani Kuchari in Jalandhar had settled. His sickness had spread throughout his body and he thus died in Faisalabad a few months later. His body was so putrid that no one was willing to bathe it. People wrapped cloth around their faces (to avoid the stench), quickly poured water over his body, rushed the funeral to the cemetery, and buried it thereafter."

Now read the story of Shams ul-Haqq. He moved to Faisalabad and continued his political preoccupations with the Muslim League. He remained in the front lines of the Muslim League activities,

[24] Currently known as UET or University of Engineering and Technology.

[25] A city in the province of Punjab, Pakistan.

attending all the conventions and often delivering fiery speeches. He also started a magazine by the name of *Insaf*. Despite all this, he lived in a constant state of depression and sadness. I have personally seen him. He was raucous and extremely ill tempered. Ataul-Haqq says:

> I was a clerk in the D.C. office and was in charge of presswork as well. Shams ul-Haqq would often come to me for work related to his magazine. Sometime in the beginning of 1949, he came to me to register the name of his magazine. He sat with me for about half an hour, filled out the necessary applications and forms, gave them to me, and left. He was last seen at the gates of the courthouse (where my office was) and was never seen again.

The news of his sudden disappearance spread like wildfire. Major newspapers ran ads, posters were posted on walls and street posts, and a reward was offered for anyone who knew of his whereabouts. "Muhajireen-i-Jalandhar[26]" held a nationwide search, and various delegations met with the prime minister at the time (i.e. Liaqat Ali ﷺ Khan) to review the situation and plan a strategy to find Shams ul-Haqq. Although the government assured the concerned parties that he would be found, there is no clue to this day as to what really happened to him. This is the outcome of a person who humiliated a family member of the Blessed Prophet ﷺ."

Mian Adul-Ghani was a leading member of the Muslim League and a close friend of Shams ul-Haqq. The magazine, *Insaf*, was registered in his name. He became mentally ill at the end of his life, which he himself often attributed to his insults against Shaikh Madani. Learn from this O people of understanding!

[26]An advocate group formed by and for the migrants from Jalandhar who had, after the partition, settled in Pakistan.

The Incident of Syedpur

Shaikh Madani was on a tour to Bengal. Enroute was a small town, Syedpur, where one of his closest *mureed's* had passed away a short while back. Although his trip to Bengal was of a political nature, his stop at Syedpur was for personal reasons; he was there to express condolences to the family of his *mureed*. Some of the Muslim League members became aware of his arrival and harassed him in such an unheard of way that it would put any decent person to shame.

This incident took place in 1946. Maulana Kafeel Ahmed Bajnoori narrates this incident which was subsequently published in the *Daily Haqeeqat* (Lucknow). This article is reproduced below:

> What happened to Shaikh-ul-hadith Maulana Husain Ahmed Madani in Syedpur and Bhagalpur was disheartening and shameful for any decent person. Maulana Riyadhuddin of Syedpur, who invited the Shaikh and was his host in Syedpur, is here in Calcutta. He told the congregation and I, shortly before *salat-ul-juma*, his heart-wrenching story of the Shaikh's visit to Syedpur.
>
> He said, "Shaikh Madani came to the district of Sunar to offer his condolences and pray over his friend and *mureed*, Ihsan ul-Haqq. It was upon my request that he have dinner with me, which was the reason he got off at the Syedpur station. As soon as he stepped off the station, a band of seven party men, carrying sticks and knives, gathered near him chanting slogans and shouting, "Kill Husain! Beat him and cut him to pieces!! He is a traitor," etc. etc.
>
> They continued ranting around the Shaikh. Since we had only come to pick him up, we had no more than fifteen men at the station. We pleaded with them to stop this ruckus and go back to their homes, but this only increased the tumult. Soon, a

large contingent of approximately 3000 men from the ML party arrived from Syedpur and the surrounding areas; it suddenly felt like the episode of the martyrdom of Husain ﷺ was reliving itself.

We formed a circle around Shaikh Madani. They rushed at us from all sides, hitting us with their sticks and hands. Many of us were injured and bleeding, but we were infused with this electrifying surge of strength that held us firm to our positions like a large edifice. It was as if the angels had descended to protect us.

It was during this time that one of the thugs jumped through our circle and fell upon Shaikh Madani. This fool, a powerless pharaoh displaying his might, tried wrestling the Shaikh to the ground. He clenched and tugged at the Shaikh's collar and even while he resisted, was able to snatch the Shaikh's *imamah* off his head. Hissing and swearing, this fool threw the *imamah* down, trampled on it, and lit it on fire.

We called on a Muslim police sub-inspector who was standing nearby, to ward off the attackers and pacify the situation. Being a ML supporter, he was evasive and made feeble excuses for his inaction. When further coaxed to do something, he refused outright saying he could not control such a large mob and, in effect, excused himself from his duties. In despair, some of us ran to the local police headquarters and begged the Anglo-Indian officer for help. He immediately came to the station and sincerely made every effort to contain the angry mob.

He even rebuked his Muslim sub-inspectors saying, "What are you guys doing? He is one of your religious men, don't you have any respect for him? Is this hooliganism and

drunkenness[27] supposed to get you Pakistan? Get out of here; you guys smell of alcohol!"

Although this officer tried his best, he was unable to bring any law and order to the situation. Though with great difficulty, we were eventually able to move the Shaikh to the waiting room in the railway station. The boisterous crowd surrounded the waiting room, which exemplified the besiegement of Hazrat Uthman ﷺ shortly before he was martyred. It was through the initiative taken by the concerned police officers that an agreement was reached.

The rioters agreed to let Shaikh Madani go, if he promised to leave right away on the Darjling (name of a train which was presently stationed at the platform). Shaikh Madani agreed and after being held up for five hours, he boarded the Darjling for Bhagalpur. Whatever happened in Bhagalpur has already hit the newspapers, thus we will not discuss it here.

This is the heartrending and agonizing incident that shook all Muslims, except the heads of the ML who, of course, disacknowledged that any such thing had ever occurred.

We are defamed if we sigh
Yet they kill,
And there is no outcry

Maulana Riyadh informed us that at that time Shaikh Madani was advising all his friends to remain calm and be patient. He said, "This is nothing; our country will face hardships much worse than this."

[27] Many ML members openly drank alcohol and engaged in unethical practices.

How did Shaikh Madani handle the situation at the time? Maulana Riyadh says, "There was no worry or fear on his face at the time of the attack, and the Shaikh would often go into *muraqaba* (meditation)." It was later reported that during the riot, he received written requests from many people asking him to allow them to use force against the rioters.

Two things; however, prevented him from accepting this offer. First, was his intense *tawakul* (trust) in Allah ﷻ, and second was his fear of a violent upheaval between the two parties. Maybe he was acting upon the hadith of Abu Bakr ؓ in which the Blessed Prophet ﷺ said:

نام الملك و وقع الشيطان

The angel fell asleep and Shaitan fell upon him

What was the outcome of this debacle? The man who wrested the Shaikh's *imamah* from his head and tried to wrestle him down drowned in a pond the next day. The Muslim police officer, who excused himself from attending to his duties and looked on in quiet complacency at the suffering of the Shaikh, buried his son a few days later.

It is a miracle of Allah ﷻ that these once pro Muslim League areas (Syedpur, Bhagalpur) are now main hubs for the "Jamiat-ul-Ulema Party" (Shaikh Madani's party). The rioters who demonstrated against the Shaikh are regretful and blame each other for their involvement in the demonstrations against him. "Jamiat-ul-Ulema" offices now dot the areas where these demonstrations were held to prevent support for them. The citizens in these areas now denounce the ML, which once boasted a majority vote. It is only in the hands of Allah ﷻ that such a miracle ever happened.

Salih writes:

My dear father, I received your letter. We are *alhumdulilah* good and healthy. Don't worry about us; we are okay, just take care of yourself and continue to remember us in your prayers.

The rioters who attacked the Shaikh are now suffering the consequences of their actions. The son of the head warden died the very next day. Maybe you weren't aware of this. The man who snatched the Shaikh's *imamah* from his head died in a pond the next day. There was uproar in Syedpur. Dr. Shayan and Dr. Chitna and other members of ML immediately disclaimed any involvement in the riot.

The ML has actually divided up. Many say that the ML made a big mistake by doing what they did. This group is extremely angry with the ML. Yesterday, after *Juma*, many of the leaders from surrounding areas gathered at our house and laid the foundation for an office of "Jamiat-ul-Ulema" and started a "Tablighi-Jamat." Abdul-Karim, son of Mazhar Ullah, was chosen as the assistant secretary. A list of names has been compiled. All the leaders who came home will come to meet you soon.

Sincerely,
Salih

This is a clear example of how Allah ﷻ backs his righteous people and proves them to be righteous. Though details are yet forthcoming, still, this is a clear sign of Shaikh Husain Ahmad Madani's *rahmatullahi alayh* karamat.

An Assassination Attempt in Silhat

Every year, Shaikh Madani would go to Silhat, Bangladesh for the month of Ramadan. In Ramadan 1946, he was availing himself of the

blessed hours and days in the worship of Allah ﷻ when an attempt was made on his life. Maulana Abdul-Majid, one of the members of "Jamiat-ul-Ulema" reports:

It was the Shaikh's last visit to Silhat. ML had sponsored a special day called Direct Action Day, which was held throughout the country as well as in Silhat. In addition to rallying support for the cause of an independent Muslim state, the ML had preplanned an ambush upon all nationalist[28] elements amongst the Muslim populations. This attack started immediately after *Juma* in the Saraq Wali Masjid. The blood of worshippers was spattered on the masjid floor. The divine guardianship of Allah ﷻ saved the Shaikh; otherwise, from a realistic viewpoint, he should have been dead.

After the chaos subsided, I said to him as we sat together alone, "Today was a reminder of the day of Karbala. All praise is to Allah ﷻ that you were saved and they were unable to get to you. These people have gone too far; if you are patient with them, the wrath of Allah ﷻ will befall them. Please save them from the wrath of Allah ﷻ."

Shaikh Madani asked, "what are trying to say?" I replied, "Curse them and avenge yourself so that Allah ﷻ does not take revenge for you." With a change of tone he replied, "Brother, when the Blessed Prophet ﷺ never took revenge, how can his slave take revenge? I ask Allah ﷻ to forgive them and give them guidance. What else can I say but this?" Abuse of the Auliya, especially like Hazrat Madani, upset scholars like Syed Suleiman Nadwi who warned people against such faithlessness.

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[28] A nationalist was the term used for those who believed in a unified co-existence of all Hindus and Muslims, whereas the ML demanded secession for a separate Muslim homeland.

He said:

> Expediency in gaining support from the people in the name of *Deen* is extremely harmful to the Muslims. Presently, the need is for educating Muslims in control, patience, sacrifice, discipline, forbearance, organization, steadfastness, high morals, mutual respect, and unity of action. These values are most instrumental in the war of politics. The strength of a nation does not show in fiery and passionate rhetoric, engaging in opinionated discussions, polemicizing, or physically rough-handling each other. The purpose of our discussions should be to filter truth from falsehood, rather than bad-mouthing or glorifying personalities. *(Al-Furqan, Lucknow, November-December 1990, p. 16)*

Whenever anyone notified Shaikh Maulana Abdul-Qadir Raipuri and any other Shaikh of any attack or attempt upon the Shaikh, the first thing they would ask was, "Did Shaikh Madani curse them or not? When they were told that he had not, as far as they knew, they said, "Now these assailants will be destroyed by Allah ﷻ because when such attempts were made upon the Blessed Prophet ﷺ and he responded with patience, his assailants were destroyed. The same Bengal which rejected the resolutions of Shaikh Madani enacted them twenty-five years later."

We should remember here that Shaikh Madani was not alone in this. He was the Shaikh of thousands of people and was the respected teacher of hundreds of students and *ulema*. Amongst them were scholars from India, Afghanistan, and the eastern tribal areas, who would be honored to sacrifice their lives for him if the Shaikh ever even gestured them to do so.

His political rivals would never stand a chance against these indomitable foes, but it was the way of Shaikh Madani as it was that of his pious predecessors, to be compliant whenever faced by hardships. He was blessed with a relationship with the message of Islam and was a

scion of the Blessed Prophet's family. It was the good fortune of many a people who hurt him that they were chastised by the Blessed Prophet ﷺ for it. Here I will mention one real-life incident:

Lucknow was a predominantly Shiite city, meaning that sacrilege of the Sahaba ﷺ was common in the public and private arena. In 1930, Shaikh Madani revived and played a leading role in the movement of "Madhi-Sahaba" (veneration and recognition of the Sahaba). Members of the "Ahraar[29]," braving the storms of conflict, also gave every bit of themselves to this noble cause. They proved to be inspiring examples of *radha*[30] (compliance) against the hardships that came upon them. Sufi Muhammad Idris, a native of the city, was vehemently against this movement. He once entered the masjid wearing red clothing and crying profusely. He kept on repeating, "O brothers, please forgive me, O brothers please forgive me. I always opposed you, but now I know that you are the beloved ones of the Blessed Prophet ﷺ."

He would say this and begin sobbing again. People gathered around him and when he calmed down, he explained:

> As usual I was spending my time spreading propaganda against the "Ahraar." When I went to sleep last night, I saw a dream. Sitting on a stage setup in Aminabad (one of the bazaars in Lucknow), I saw someone wearing a green garment; his face was glowing like the sun. Sitting around him, with their legs folded underneath them, their faces shining brilliant, was a large assembly of youth, reciting the *durood*.

[29] Members of the organization that defended the rights of the Sahaba ﷺ

[30] Radha is contentment of the heart when one is in suffering and hardship. It is based on the belief that everything, good or bad, easy or hard is from Allah ﷻ, therefore, one should be content in all circumstances.

Suddenly, I saw Shaikh Husain Ahmed Madani enter upon this blessed person and say, "O grandfather, your Ummah, deceived by Shiite propaganda, falsely accuses and condemns me."

The Blessed Prophet ﷺ, obviously hurt, replied, "O, what will happen to my Ummah? They murdered one Husain in Karbala and are now belittling the other Husain in India."

Then I saw in my dream that a crowd of Muslims, wearing red garments, were walking down the road in a procession as they chanted praise for the Sahaba ؓ. The Blessed Prophet ﷺ called every one of them and kissed them on the forehead. I also moved forward to kiss the Blessed Prophet ﷺ, but he said, "Move him away from me; he curses the onesI love and praises the ones who curse at my Sahaba ؓ and takes them as his leader. The Blessed Prophet ﷺ then turned and pointed at the assembly of youth sitting on the stage reciting *durood* and said, "Respect for them is respect for me."

The Tragic Incident in Bareilly

December 1945 is remembered as one of the most tragic dates in the history of the Indian Subcontinent. The ML, at the height of its political activity, was steeped in political conflict with Congress. Shaikh Madani, in support of Congress, headed to the northern U.P. town of Bareilly. A rally was scheduled for that day in Mauti Park. When the Shaikh arrived, accompanied by an entourage of notables and attendants, the park was already bustling with people. At the same time, outside the park grounds, a crowd of ML members and sympathizers slowly gathered.

They were shouting slogans and hooting in hope of disrupting the rally, which of course, did not dissuade the Shaikh from continuing the rally as scheduled. The rally started with the recitation of an ayah

of the Qur'an, which was perfect for the occasion. Shaikh Madani recited the verse:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ
لَعَلَّكُمْ تَغْلِبُونَ وَالْغَوْا فِيهِ

The unbelievers say, "Listen not to this Qur'an, but make noise in the midst of its reading so that you may overcome." (Surah Fussilat: 26)

He translated the ayah and began his speech. At this, the opposition became overly disruptive and they raised a cacophony, hitting empty tin canisters and drums and throwing banana peels from waste containers on the crowd. When this proved futile, they began pelting the crowds with stones and pebbles. A security force nearby stood passively as if feigning ignorance. The head officer, a ML sympathizer, had in fact directed his force to avoid confrontation with the rioters.

As the stone throwing became intolerable, the rally began to disperse and people stood up to leave. The Shaikh's attendants wished to shield him from the path of the stones, but he refused saying, "Husain's head is not more valuable than your own."

Unyielding to the hail of stones, Shaikh Madani, like a true *mujahid*, continued his speech. The opposition however blew out the lights plunging everything into darkness and forcing the rally to be canceled. The Shaikh returned safely to his place and before leaving Bareilly, issued a pamphlet with *duas* and *naseehat* (advice) to be distributed to the people. The pamphlet ended with this poem:

Our responsibility was to advise
And so we convey
We now leave you to Allah

and go on our way

The Outcome of One Harasser in Bhagalpur

Shaikh Madani arrived (many years after the establishment of Pakistan) in Bhagalpur. A blind man came up to the Shaikh and told him of his relation to Hajji Ayyub Chalmal (who was a close friend of the Shaikh) and proceeded to tell his story. He said:

> Shaikh, I am the same person who waved a black flag, swore, and threw stones at you when you came here a long time ago while the ML was still around. Before I even returned home, I lost my eyesight. I went to the masjid to repent, but I felt as if somebody was pushing me out of the masjid. Shaikh, my *dunya* (worldly life) is ruined; please forgive me for the sake of my *akhirah* (Hereafter).
>
> He bemoaned his fate in such a way that whoever was present at the time was shaken up. Shaikh Madani sat the man next to himself and then asked everyone to collectively ask Allah ﷻ for his forgiveness. May Allah ﷻ forgive him.

Mr. Zafar Ahmed, Save Your *Own* Soul!

There was once a rally of the "Jamiat-ul-Ulema" in Saharanpur. This was also a time when the ML and Congress were in fierce ideological and political conflict with each other. Shaikh Madani was to deliver a speech in this rally. Maulana Zafar Ahmed Uthmani *rahmatullahi alayh* overheard this and said, "I am going to debate on some political issues with Shaikh Madani." Shaikh Madani's attendant told him, "The elders of your group will debate with him; however, if you like, you can debate with any one of us."

When Maulana Ilyas, the founder of the "Tablighi-Jamaat," heard this statement of Maulana Zafar (i.e. I am going to debate with Shaikh

Madani) he remarked, "Mr. Zafar Ahmed, (forget about debating others) worry about *your* own soul."

But Maulana Zafar ignored him. Shaikh Madani's attendants postponed his speech and told Maulana Zafar that his speech would be the next day. Thus, Shaikh Madani returned to Deoband. A few days later, Shaikh Thanwi took away Maulana Zafar Ahmed's *khilafat*[31]. This was the occasion Maulana Ilyas was referring to when he said, "Worry about your own soul."

The consequence of contempt for the great *mujtahideen*

The ahle- hadith scholar Muhammud Hassan Amrohi attacked the great *mujtahideen* (Imam Abu Hanifah and Imam Shafi) in his book *Misbahul Addilah*. In response, Shaikhul Hind, Mufti Mahmudul Hassan wrote the book *Idaahul Addilah*. After narrating the purpose behind his writing of the book, he begins his introduction with the words, "the author of *Misbahul Addilah* is, *mashallah*, a Muslim but extremely opinionated, prejudiced, and ill-natured. He spurns the *salaf, saliheen*, and scholars of *Deen* and disassociates himself with the followers of a *madhab*. In his fatawa of kufr against the *mumineen* he is a student of the Khawarij and the Mutazilites.[32]It is a frightening matter to possess such a character that takes one to his own disgrace and destruction."

It may have never even crossed his mind when Shaikhul Hind wrote these words that he was actually making a prophesy. He had only intended to warn people against the dangerous consequences of slighting the Auliya-Allah ﷺ. Though as it turned out, his words

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[31] Reaching the level of *ihsan* is primary in establishing closeness to Allah ﷻ. When a Shaikh anoints his *mureed* with *khilafat*, it is an affirmation of the *mureed*'s aptitude to reach that level.

[32] Two bygone sects that were quick to declare as kafir those who disagreed with them in doctrinal matters.

became a fateful reality for the author of *Misbah* in whose name he forewarned the people.
Maulana Ahsen Amrohi later left the Ahle-hadith group and became a follower of the false claimant to prophethood, Mirza Ghulam Qadiani. In spurning the *mujtahideen*, he lost his iman and died a kafir. (*nauzubillah minhu).*

It is shocking to find that a man who thought it below himself to follow Imam Abu Hanifah and Imam Shafi, became an ardent follower of a Dajjal whom he believed was the 'promised Messiah'. The one who poked fun at the *ijtihad* of Imam Abu Hanifah and Imam Shafi was not shameful to accept Mirza Ghulam's interpretation of Isa bin Maryam descending in Damascus to mean his descent in Qadian, and his wearing two saffron-colored shawls as reference to Mirza's incontinence problem and his bouts of manic depression.

In addition to bringing about his destruction by stealing his iman Mirza Ghulam also helped fulfill the prophesy by disgracing him in the public eye. In a bulletin, he advertised his neediness asking other adherents to gather funds for him. It appears as number eighty-seven in a collection of Mirza Ghulam's bulletins published posthumously under the name of *Majmua Ishtiharaat*. Please read carefully and learn something from it:

> At this time, I make an urgent request to all my friends that the respected Hazrat Maulvi Syed Muhammud Hassan Amrohi Sahib has been laid off from his position in Chaurdar area, city of Bhopal. He is now at home. Since he is in financial straits he is worthy of our sympathies and help. Therefore, every brother is asked to give according to his means...

After this, Mirza Ghulam gathered the names of twenty two people who pledged one fifth of a rupee to five rupees per month in Muhammud Ahsen Amrohi's name. Some pledged one fifth, ten of them two fifths, two four fifths, five one rupee, two two rupees, and one five rupees. Altogether, this came out to twenty-nine rupees and

one fifth of a rupee (two *aana*). Mirza also posted another bulletin for him under the name 'هل من مزيد' (Is there some more?).[33]

Mirza Ghulam himself was called the *raeesul Qadian* (the leader of Qadian). If he wished, he could easily have sent forty fifty rupees from his own account. If not that he could have at least called upon three or four of his wealthy *murideen* landowners to collect any amount he wished for him. For such a small amount, he didn't have to disclose Muhammud Hassan Amrohi's personal financial problems to the public. We realize that it was destined this way to bring Muhammud Hassan Amrohi to disgrace. This was the final outcome of one who turned against the *Aima* and pious ones of this ummah.

Tormenting the Auliya-Allah is Determintal to One's *Dunya* and *Deen*

Once, Shaikh Thanwi said something to a man, which the man couldn't bear. The man returned from Thana Bawan (where the Shaikh lived) and wrote a letter saying, "You have humiliated me; if it wasn't for my respect for your knowledge, I would have definitely taken revenge on you."

The man sent a second letter shortly after explaining, "My eyesight has deteriorated ever since I wrote you the first letter and is steadily getting worse each day. I fear I will go blind if you don't forgive me."

Shaikh Thanwi wrote in reply, "I forgive you and supplicate for you."

Shaikh Syed Suleiman Nadwi

The great thinker, Syed Abul-Hasan Ali Al-Hasan Nadwi, writes in his book *Purani Churagh*, on the thoughts of Syed Suleiman Nadwi:

"He was of the conviction that the students of Nadwa had to redress their outlook of a role model. They cannot rest at the idea of

[33] this is a portion of an ayah from Surah *Qaaf*

following and being inspired only by those who are known in history for their outstanding accomplishments in academics or literature.[34] They also need to impress upon themselves the importance of following the teachers reputed for their piety and devotion to the *Deen*. In addition, they need to follow those who embodied all of the qualities: piety, Arabic literature, and concern for both their *dunya* and *akhirah*.

I still remember the time I was leaving from the back door of one of the Darul-Uloom buildings and Shaikh Syed said to me:

> Maulvi Ali, every establishment and group has an ideology. This ideology acts as a fulcrum of their thoughts, feelings, and even their imaginations; it gives meaning to their life and renews strength and vigor in their activity. In my opinion, Darul-Uloom's ideology reflects in four personalities: Maulana Shibli Naumani, Maulana Muhammad Mongeri, your father Maulana Hakim Syed Abdul-Hay, and Nawab Syed Ali Hasan Khan. They all mastered the *Deen* of Islam and the disciplines of the Islamic sciences. The coalition of these four creates a wholeness of that ideology.

Shaikh Syed's status and popularity did not help his new propositions gain wide acceptance amongst the students. He wanted to implement a system for students to gain spiritual rectification. In fact, if anything it incited conflicts, which culminated in the student uprising of 1943. Although it was supposedly caused by administrative improprieties, the spirit of the uprising was this very conflict. Some of our dearest students, for whom we had high aspirations in doing work for the Deen and propagation of Islam, were at the forefront of this uprising. Amongst the dearest and most outstanding of all of them was the student, Ali Ahmed Kayani.

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[34] A prestigious Arabic madrasa in Lucknow, India. It is better known for its courses on Arabic literature.

I never saw a more talented, brilliant, and *saleem taba*[35] student neither in my ten years of teaching nor thereafter as an assistant principal. From the third or fourth year, he was proficient in philology[36] and Arabic morphology and rarely ever made mistakes in them. My own teacher, Khalil Arab, once saw a collection of Ali Ahmed's third year Alim course notes and said, "Give me these notes and I will bring as many donations for this madrasa as you want."

By the fourth and fifth year, he was delivering speeches in Arabic. His memory was also unsurpassed. By heart, he knew thousands of poems by Akbar, Iqbal, and Zafar Ali Khan. He also translated some of my Urdu articles into Arabic. After the uprising began, Ali Ahmed left for Karachi and despite his young age, he became known as Allama Kayani[37] in academic circles. This is unfortunately how things often turn out in uprisings.[38]

He became the de facto leader and representative for the student body of the uprising. All his teachers and I were upset and shocked by his involvement, mainly because the uprising was in direct opposition to the personage of Shaikh Syed. It was an aggressive show of hostility towards the one who nurtured the madrasa; he was its true spiritual benefactor and guardian. Shaikh Syed himself was deeply grieved by the uprising. He saw in Ali Ahmed the failure of all his efforts and energies upon the students; it killed his aspirations (for his students) and dampened his hopes. He was completely heart-broken and forlorn.

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[35] Although simply translated as good-natured, it also derives a spiritual meaning from the ayah of the Qur'an, "But only he will prosper who brings to Allah a sound heart." (26:89).

[36] These are the two general fields of Arabic grammar: Sarf and Nahw.

[37] This title often describes the admiration people have for the one given this title.

[38] People often use hyperbole in the attribution of their leaders.

Within that time, Ali Ahmed started having fits of insanity, which forced his family to tie him down. His brother took my elder brother, Dr. Syed Abdul-Aa'la, to check upon Ali Ahmed. I also went with my brother to see him because of my close friendship with Ali Ahmed. When I saw him tied in ropes, tears welled up in my eyes. This person, I thought, is the same person everyone admired for his sharp mind and captivating intellectuality. My brother prescribed medication and returned.

In those days, Shaikh Syed was so sickened by the state of affairs that he moved from the Darul-Uloom premises to live with us. Once finding a little time alone with him, I told him I think that Ali Ahmed said something derogatory about you. In a state of emotion, he may have possibly lost control and something slipped from his tongue about you. It is stated in the hadith that Allah ﷻ says, "Whoever hurts my *wali*, I declare war upon him," and you were his guardian and protector.

Shaikh Syed, in response, humbled himself and said, "Who am I?" I repeated the same point again and asked him to supplicate for Ahmed Ali. However, Sheik Syed remained silent. Two or three days later, he said to me, "Maulvi Ali, I fulfilled your request (in supplicating for Ahmed Ali)."

One may perceive this as a *karamat* of the Shaikh or something else, but soon after, Ahmed Ali was instantly cured as if nothing had ever happened.

CONCLUDING REMARKS

Lastly, I feel it necessary to mention one more important matter. There are many different organizations, institutions, and movements all working for the worldly interests of the Muslims. Although we would love to work with every one of these groups in the path of Deen, our engrossment in the world, lack of determination and physical limitations inhibit our urge to do so.

Instead, we attach ourselves to one group and get accustomed to their methodology. In several cases, indifference and ignorance of the Deen leads people to vilify and be narrow-minded in accepting the applications used by other groups. This mind-set is very prevalent in our times.

It has reached a point that some declare others as deviants or even apostates. And in this way, the Auliya-Allah and *mukhliseen* are often the brunt of criticism. As discussed earlier, it is not enough only to avoid hateful remarks; we must also be cautious in avoiding any type of ill feelings to develop in our hearts against them. May Allah ﷻ show us the truth and give us the ability to adhere to it. And may He instill in our hearts the love for the Auliyah-Allah ﷻ and grant us the opportunity to benefit from their company.

اللهم ارنا الحق حقا وارزقنا اتباعه وارنا الباطل باطلا
وارزقنا اجتنابه وصلى الله تبارك وتعالى على احب
خلقه سيدنا ومولانا محمد واله وصحبه اجمعين

ABOUT THE AUTHOR

Dr. Mohammad Ismail Memon Madani was born in 1935 in the small town of Mangrol (District of Junagadh), Gujarat, India. After the independence of Pakistan, his family migrated to and settled down in Karachi. Dr. Ismail completed his formal education in Medicine at Dow Medical College in Karachi in 1961. He also studied Arabic in Darul-Uloom, Karachi.

In 1963, he was appointed a Medical Officer in Saudi Arabia where he practiced medicine until 1986. Though he practised medicine, most of his time was spent serving the Deen of Allah . Since student life, he was involved in the work of Da'wah, and met a number of pious and well-known scholars of Islam. Amongst them, he was closest to Shaikh-ul-Hadith, Shaikh Zakariya (r.a.), and Shaikh Abul Hassan Ali Nadwi (r.a.). After many years in the company and under the supervision of his Sheikh, Sheikh Zakariya (r.a.), he received *khilafat* in 1967.

In 1986, he migrated to Canada with his family. Three of his sons have memorized the Holy Qur'an and received formal religious education. Two are certified *aalims* from Darul-Uloom at Bury (U.K.) and the third and youngest is an *aalim* from Darul-Uloom, Karachi, Pakistan; he is also certified in *iftaa* from Jamiah Islamiya, Dabhel, India. In addition, seven grandsons have completed *hifz* of Quran of which four have graduated as *aalims*.

He cofounded a private Islamic school with Shaikh Mazhar Alam in Cornwall, Ontario in 1986. In 1987, he moved to Waterloo where his son, Shaikh Ibrahim, was appointed the Imam of a local Masjid. It was here that the idea of establishing another Islamic insitution serving the religious needs of the North American community came to him.

After four years of disappointments and sacrifice, he founded, by the grace of Allah , Darul-Uloom Al-Madania in Buffalo, New York.

Presently, he resides in Buffalo, New York, with his family. He has since given up his practice of medicine and now keeps himself busy with the affairs of Darul-Uloom and in the work of Da'wah. May Allah give him strength, good health, and a long life to continue with his mission.

ABOUT THE TRANSLATOR

Asim Ahmad was born in Binghamton, a small-scale city in upstate New York on April 17th, 1975. He began his secular education in the local public school until leaving for hifz of Quran to Lahore, Pakistan in 1986. After completion of *hifz* in 1988, he returned to secular education until 9th grade. In 1990, he went overseas for the second time to study the *darsi nizami* (alim course) in Jamia Ashrafia Lahore and Darul Uloom Bury (England), completing his final year of Bukhari in Dabhel, India in 1997. He is now settled in Buffalo, NY and has been teaching many of the elementary and advanced books of the alim course in Darul Uloom Al Madania. May Allah accept his work of Deen and grant him success in this world and the Hereafter.